



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

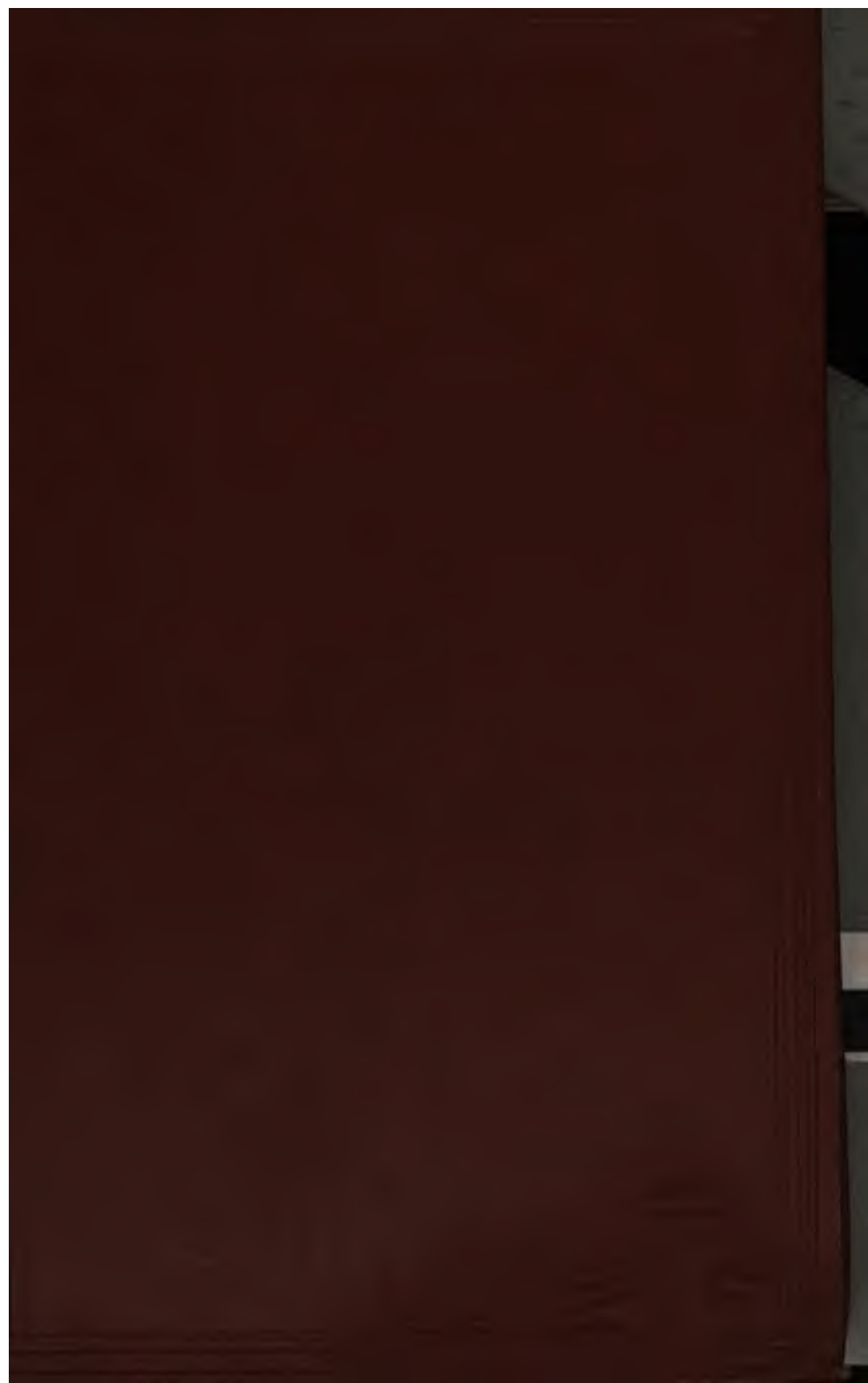
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600094866\$

THE
STUDENT'S GOSPEL HARMONY.

SLATTER.

THE
STUDENT'S GOSPEL HARMONY

BEING

THE FOUR GOSPELS IN THE ORIGINAL GREEK

ARRANGED IN PARALLEL COLUMNS

SO AS TO SHEW

THE CONSENTIENT PORTIONS

TOGETHER WITH

A PREFACE AND VARIOUS ANALYTICAL TABLES

BY THE

REV. JOHN SLATTER, M.A.

OF LINCOLN COLLEGE,

VICAR OF STREATLEY, BERKS, AND HONORARY CANON OF CHRIST CHURCH, OXFORD



London

W. WELLS GARDNER

2, PATERNOSTER BUILDINGS

M DCCC LXXVIII

101. j. 208.

OXFORD:
BY E. PICKARD HALL, M.A., AND J. H. STACY,
PRINTERS TO THE UNIVERSITY.

PREFACE.

ANY one coming fresh to the study of the Gospel Harmony would be amazed on opening Tischendorf's *Synopsis Evangelica* to see the long list of authors who have published works on the subject. The idea naturally suggests itself that such a variety in the mode of treatment must arise from the want of some governing principle, and that in the absence of such guidance each writer has trusted to that of his own judgment.

It must be the apology of the compiler of the present Harmony—if apology is needed—for adding yet another to the number of those already existing, that it proceeds upon a principle which is exceedingly simple and capable of easy application. Its object, in common with all modern Harmonies, has been so to combine the accounts of the four Evangelists as to present the events of our Lord's life in an orderly sequence—presumably that in which they actually occurred¹.

The acceptance of St. Luke's order as the basis of the arrangement is the fundamental principle strictly followed throughout the present compilation. There is little difficulty in arranging the order of events at the beginning or at the conclusion of the Gospel history, the main difficulty is encountered in dealing with the occurrences which lie between these limits. The position occupied by St. Matthew's Gospel has probably been the cause of its having been generally selected as the foundation for constructing a Harmony; but the perplexity thence arising is extreme. On the other hand, St. Luke professes (such at least seems the natural

¹ A very slight examination is sufficient to shew that the most ancient endeavour in this direction, known as the Eusebian

Canons, aims as much at shewing verbal as historical agreement.

force of the well-known expression *καθεξῆς* in his proemium¹) to follow out the historical order of the events which he narrates. St. Mark, though agreeing closely with St. Matthew as to language, in respect of order is strictly accordant with St. Luke. Taking next St. Matthew's Gospel, it is found that by far the greater portion falls easily into place, obeying the order of the two already mentioned. But out of 1,110 verses there are 92 in the 8th, 9th, and 12th chapters which do not conform to the adopted order². If these are removed from the place they occupy and distributed according to the order of St. Luke and St. Mark, they may with care be fitted into the general system without any violence to the connection, save in one portion (Matt. ix. 18) which is closely connected with what immediately precedes.

The general order of St. John's Gospel is also found to be in conformity with the actual sequence of events; but it is so disjointed in itself, by reason of being supplementary to the other three, and so little connected with them, that there exists the further need for determining where the several parts of this Gospel are to be placed with reference to the narrative they supplement.

Before the history of the Passion is reached, there are only four passages where his narrative crosses that of the first three Evangelists, so as to coincide with them.

These are—

1. The announcement of the Baptist as the Forerunner. St. John i. 6.
2. The choice of Galilee as the sphere of his ministry. St. John iv. 3, 43.
3. The passing over the lake and feeding five thousand. St. John vi. 1-21.
4. The triumphant entry into Jerusalem. St. John xii. 12.

¹ Tischendorf, *Synops. Evan. Præf. dupli-*
bân, καθεξῆς γράψαι. Quæ verba sensum
optum vix habent nisi quo significant
Lucam ex ordine, i.e. ex eo quo singula se
exceperunt ordine narraturum se professum
esse. The principle is however very
nearly followed entirely in an Index of
Chapters to constitute for the reader a
Gospel Harmony in a little devotional
work entitled 'Daily Steps towards Hea-
ven.' It is not so in Tischendorf's work,
the scope of which is not simply to shew
historical agreement.

² It would appear that in these chap-

ters the writer has departed from the
plan of the rest of his narrative. In the
8th and 9th chapters are grouped to-
gether, in all, fifteen incidents without
attention to order of time. Amongst
these are ten miracles, just half of the
number recorded by this Evangelist.
Again, in the first 45 verses of the 12th
chapter have been brought together two
special exhibitions of malignity on the
part of the Pharisees. Moreover, it is
by no means impossible that the latter
part of the 13th chapter may furnish a
further instance of the same kind.

It is the third of these passages on which hinges the greater part of the question. It is parallel to the following passages in the other Gospels, Matt. xiv. 15-33, Mark vi. 30-52, Luke ix. 10-17. The events recorded by St. John from vii. 2 to x. 21 are in close connection, and the time is fixed for all this portion by the Feast of Tabernacles mentioned vii. 2, and this plainly follows the events of chapter vi.

It has always been a subject of discussion where chapter v. should stand in the history, and within certain limits it must so remain. On the hypothesis that it stands in true historical order, there is yet the question where it should be interpolated with the other three Gospels, the answer to which depends on the true designation of the Feast of the Jews, which is spoken of in the first verse as the occasion of Jesus visiting Jerusalem and working the miracle which is related in the chapter. It is usual to consider it was the Passover, and therefore separated by a whole year from the events described in chapter vi.

It has however been judged needful to place it as late as possible, that is as near as may be to chapter vi., for the following reasons :—

1. The way in which our Lord refers to this miracle in chapter vii. makes it natural to shorten the interval between the two as much as possible.

2. The words *He [John] was a burning and a shining light*, John v. 35, seem to speak of the Baptist as already dead. They would indeed have a signification if used only in reference to his preaching at his first appearance. But it does not appear that his teaching was wholly silenced by his imprisonment, and the words seem most natural as applied to his having been removed by death. (Verses 34, 43 shew that verse 32 does not apply to him.) It is plain that he was living in the middle of the second year of our Lord's ministry, by his sending disciples to enquire whether He were indeed the Messiah. The account of his death by the two Evangelists (Matthew and Mark) is retrospective and parenthetical, to explain why Herod should attribute the miracles of the Twelve to the Baptist. Words are supplied in our Authorised Version (Matt. xiv. 13 *of it*, and Mark vi. 14 *of him*) which are singularly unfortunate and misleading. St. Mark does not tell us that Herod heard of Jesus, but of the preaching and miracles of the Twelve, which by the inexactness of rumour were attributed to Jesus; and

St. Matthew does not mean to tell us that our Lord then heard of the Baptist's death, but of the fact that Herod attributed the miracles of the Apostles, which had raised the fame of His name, to Himself, under the idea that He was no other than John risen from the dead. It seems (Matt. xiv. 12) that John's disciples informed Jesus of their master's death immediately after its occurrence, and it seems most probable that it occurred not very long after he had sent his disciples to question Jesus, but before the Twelve were sent forth to preach by themselves. This was towards the close of the second year. If then the discourse in St. John's 5th chapter was, as seems natural, spoken after the Baptist's death, it must have been spoken late in the second year, and in this case the Feast must have been either that of Tabernacles or Dedication. There is some reason to say the former, because it must have been immediately after that Feast in the following year that the Seventy were sent forth in like manner.

It must next be observed, that if the hypothesis as to the time and general order of events in St. John's Gospel be correct, and also that St. Luke wrote in chronological order, then all his record between ix. 17 and xix. 28 is capable of being explained in accordance with St. John in chapter vii. to xii., or at least must contain nothing inconsistent with that narrative.

The notice (Luke ix. 51) may be taken as referring to the going up to the Feast of Tabernacles (John vii. 2). It may be said that the account of St. John contradicts the idea that Jesus went up in company with the Apostles. But this would be a wrong inference, as we may learn from Mark ix. 30, which, speaking of this very time, informs us that though Jesus desired to remain unnoticed, He did not separate Himself from the Apostles. His going up 'privately' means then that He went with the Apostles alone, and not with the multitude from Galilee in His character amongst them of a Prophet.

After the Feast of Tabernacles it appears that He must have returned to Galilee and sent forth the Seventy, who, being so much more numerous, completed their circuit in a short time compared with the Twelve. Their mission is recorded in the 10th chapter, in which there is the account of Jesus coming to Bethany, and being entertained by Martha and Mary. St. Luke omits all reference to the transfer of the ministry to the Peræa, so that this fact is derived from the other Evangelists, one of the few points in which St. John coincides with the first two. The narrative of the Peræan

ministry begins Luke xi. 14, but just previously must come John x. 22-42, the discourse at the Feast of Dedication. Luke xiii. 22 indicates that Jesus had already passed the extreme limits of His journey and was turning back towards Jerusalem. Somewhere about this time He must have received the news of the sickness of Lazarus, and Luke xiii. 32 may have reference to His journey to Bethany to raise Lazarus from the tomb.

According to St. John, after receiving the message Jesus stayed two days in the same place, from which He was half-driven by the Pharisees' message of Herod's intention to kill Him. Two days' travelling would bring Him near to Bethany, which He would thus reach on the third day: for one day was a Sabbath (Luke xiv. 1). Suppose then the news of the sickness brought on Wednesday. *He abode still two days where He was*, i. e. Wednesday and Thursday. On Friday the Pharisees threatened Him with Herod's violence, and this would fall in with His own design of going to Bethany. He could have set out on that day, and on the Sabbath would occur all the events recorded in Luke xiv., together with all the incidents and parables up to Luke xvii. 10.

In this view τῇ τρίτῃ τελειοῦμαι may be understood as referring to the crowning miracle of raising Lazarus, which at once drew down on Him active measures for His destruction (John xi. 53): *Then from that day forward they took counsel together to put Him to death*. But St. John informs us that Jesus immediately retired to a little city called Ephraim, the site of which is supposed with great probability to have been on the edge of the wilderness north of Jericho. Luke xvii. 11 denotes the commencement of His last journey to Jerusalem: and it has been observed that the order in which this Evangelist puts the names of the two countries, and makes Him go through *Samaria and Galilee*, is significant as to the direction which would be taken on leaving Ephraim, in order to fall in with the usual route followed by the Galilæans on the occasions of their going up to Jerusalem to the feasts.

Thus then, with the exception of the portion of St. Matthew above mentioned, all four Evangelists appear to follow the same order.

The result of the comparison of the historical contents of the four narratives is printed in four columns, so that each Gospel will be found throughout occupying the same position at each opening of the book; and besides serving the purpose of shewing its relation to the others, may be read straight through by itself.

Many of the passages which are brought into juxtaposition present discrepancies of more or less importance, which have long been known to commentators, and have taxed their ingenuity from the earliest times. With the questions thence arising the harmonist has, strictly speaking, no concern. But there are also many passages which this system of harmony separates from each other, which, from their great similarity, have been often, perhaps most frequently, considered to relate to the same point of time.

Since then the features of resemblance are by many regarded as being so strong as to justify by themselves the conclusion that they relate to the same and not merely a similar occasion, it becomes necessary to shew that in these instances the arrangement here insisted on leads to the right conclusion.

It may be admitted as an axiom, that, if a saying or incident fit appropriately into the narrative of either of the four Evangelists, according to the ordinary rules by which composition is judged, it is a proof of his intention to record the circumstance in this manner and connection agreeably to the evidence he possessed, and that the order followed is to be assumed as the order of events, unless evidence to the contrary exists derived either from the writer himself or from others; and whatever the similarity of the saying or incident to others, appearing in other parts of the sacred record, it may be and often is a separate saying or action.

Whether it be so or not is to be determined by its place in the record with respect to passages where there is an undoubted concurrence of narration. In the record of a life spent in teaching religion by a new adaptation of eternal verities, and healing all sorts of diseases, it could scarcely happen otherwise than that the incidents of many days should resemble one another. On minds in the same condition and attitude with respect to religion the same truths would have to be enforced with an application varied according to circumstances. Indeed it might create astonishment that so little, rather than so much, iteration should prevail in the Gospel records, unless it were also considered how short a period of time they embrace, and how briefly they relate those things which have been selected for preservation, and how restricted that selection has been¹.

¹ The total period of time covered by the record of the four Evangelists amounts to 34 years and 9 months. But the history of all the events separately recorded is comprised in 112 days.

It will be desirable then to discuss separately all those instances throughout the Gospels in which sayings and events appear to have recurred. These have been, for convenient reference, assembled in the Tables which form Appendix A. I, II, III, IV.

And first of all, let it be remarked with regard to our Lord's sayings, that the same recurs in the same Gospel under different circumstances, thirty times in St. Matthew, thirteen times in St. Luke, and twice in each of the other Gospels. There can be no doubt here that a reiteration was intended by the writer, but if reiterated once, why not more than once if the occasion called for their use? Let us examine the passages in Table I. by this test.

1. The expression *generation of vipers* was first applied to the Pharisees by the Baptist, but it is twice used by our Lord. The first on occasion of casting out the devil which was blind and dumb, the second time during the last week at Jerusalem; in both these cases, as the Baptist used the words, to rebuke hypocrisy.

2. *Every tree that bringeth not forth good fruit is hewn down, &c.* is recorded both by St. Matthew and St. Luke as used by the Baptist. Our Lord employs the same words in the Sermon on the Mount, having begun to compare the lives of men to the produce of trees. The same thought occurs also in the parable of the Barren Fig-tree, Luke xiii. 6.

3, 11, 12, 13, 14, 15, (17,) 22, 23, 25, 27, 28, 30. In all, thirteen passages involve the question whether the Sermon on the Mount in St. Matthew's Gospel and the similar discourse in St. Luke, usually called the Sermon in the Plain, are the same discourse or not. According to the Harmony they were uttered on different occasions.

The following considerations are advanced in vindication of such an arrangement. Let it be first observed that the Sermon in St. Matthew is much the longer of the two, consisting of 109 verses in sixteen sections, five only of which are similar to the matter found in St. Luke; the Sermon in St. Luke is comprised in twenty-nine verses in five sections.

§ 1 of St. Matthew contains the eight Beatitudes. St. Luke has but four, opposed to as many woes. It contains no blessing for the meek, the merciful, the pure in heart, the peace-makers, though it may be noticed that in the next section he has an exhortation to be merciful, where in the parallel sentence in St. Matthew the word is, 'perfect;,' and the first three Beatitudes in St. Luke are

not so spiritual in expression as those which correspond in St. Matthew.

§ 2 of St. Luke vi. 27-36 is parallel to § 6 of St. Matthew v. 38-48, which is directed against revenge. There are some characteristic differences of words. Where St. Matthew uses *μισθός, τελῶναι, ἀσπάσησθε*, St. Luke has *χάρις, ἁμαρτωλοὶ, δανείζετε*; and what is called the Golden Rule is not given by St. Matthew in this section, but in a totally different connection. But, on the other hand, there are no such quotations from the Law in St. Luke.

§ 3 of St. Luke vi. 37-42 is mainly parallel to § 11 in St. Matthew vii. 1-10, which begins with the seventh chapter; but it is fuller, containing passages which find their parallel elsewhere than in the Sermon on the Mount.

§ 4, St. Luke vi. 43-45, answers to § 15 of St. Matthew vii. 15-20, where the opening verse in St. Matthew is entirely wanting in St. Luke, so that his words acquire a much more general application: whilst ver. 45, 'a good man out of the good treasure of his heart,' &c., finds in St. Matthew a parallel in a totally different connection; v. *infr.* No. 57.

§ 5 and last of St. Luke vi. 46-49 answers to § 16 and last of St. Matthew vii. 21-29, there being two verses in St. Matthew which are found in quite a different connection in St. Luke xiii. 25-27.

One of the few points which all four Evangelists state in common is the transfer of the ministry from Judæa to Galilee, and Matthew agrees with Luke as to Jesus fixing on Capernaum as His abode: and though Mark does not directly state this, we find him immediately in accord with Luke in narrating the healing of the man with the unclean spirit in the synagogue of that place (St. Mark i. 23, St. Luke iv. 33), the effect of which miracle was greatly to spread His fame; therein also agreeing with St. Matthew (iv. 24), though he omits all notice of the miracle. All three agree in His traversing Galilee preaching and healing, the effect of which was to gather the crowds which Matthew informs us He addressed in the Sermon on the Mount. Immediately after this he relates the healing of a leper, which in the other two also comes in here. After this Mark and Luke continue their narrative in close agreement, relating the healing of the paralytic let down from the roof, the call of Levi, and the gathering of corn on the Sabbath, followed by the miracle

of healing the man with the withered hand, which provoked the Pharisees (and, Mark adds, the Herodians) to plot against him. To avoid contention with them, and, as Matthew says, to fulfil Isaiah xlii. 1, He retired from Capernaum to other parts of Galilee bordering on the lake. Here Matthew, continuing his history alone, records the miracles of healing two blind men in the house, and a deaf demoniac, which last is noteworthy as the first occasion of the Pharisees attributing His powers over evil spirits to the chief of them. The sight of the crowds scattered and fainting, yet eager for instruction, was the prelude to the ordination of the Twelve; and Matthew relates how, having charged them, He proceeded again to teach and preach in their cities. Here then aptly enough Luke comes in again with another specimen of His teaching, which he speaks of as delivered not on a mountain but while standing in the plain (Luke vi. 20-49).

Regarding the two discourses as given on separate occasions, we have occurring between them the murmuring at the forgiving of sins, the eating with publicans and sinners, the permitting the disciples to violate and Himself openly violating the pharisaical tradition as to the observance of the Sabbath, the plotting against His life, and attributing His power to Beelzebub. Does not all this account for the altered tone of the commencement of the later Sermon? does not the change accord with the supposition which points to an advance in the ministry, when having provoked hostility He had to encounter it in His preaching, and to range a solemn quaternion of woes over against as many beatitudes, instead of making the proem all blessing?

To return now to other passages in the Sermon on the Mount which have their parallels elsewhere than in St. Luke vi.

4. *If the salt has lost his savour.* On the salt losing its savour, Matt. v. 13 is parallel with Mark ix. 49, which is connected with the verses immediately preceding, 43-48; these again have their parallel in Matt. v. 29, 30, and Matt. xviii. 8-9, in both which there is a transition from giving cause of stumbling to others to allowing any personal cause to occasion the same in ourselves. The third parallel, in Luke xiv. 34, is more cognate to Matt. v. 13. In any case it is intended that, as the natural power of salt is to prevent corruption, so the sincerity of the Christian's profession is the true preservative against the spread of moral corruption in his own life and in the world around him.

5. *Neither do men light a candle and put it under a bushel.* This is an illustration or natural parable in reference to the use of light of the same character as the foregoing. It occurs again in three places, one of which is common to Mark and Luke, being introduced by them just after the parable of the Sower, where it stands in connection with the last clause of the parable. The object in these passages is the same, viz. that hearing to any good purpose must be followed by a discipleship which in some way or other displays the principles of the doctrine received. The other occasion, Luke xi. 33, has quite a different surrounding. Possibly our Lord meant it to refer to Himself, as setting forth His doctrine plainly without the need of any sign to confirm it; unless it has reference to ver. 28, which pronounces a blessing on those who hear the Word and keep it, and then it is addressed to those who had been already convinced, but, unlike the Queen of Sheba and the Ninevites in their simple faith, refused to obey their conviction until they should be further certified by some sign from heaven. Simple faith acts on its convictions and is both a light to others and a light to itself, whilst the state of mind that requires a sign before it will own its conviction is only a form of hypocrisy which diffuses blindness through the soul: see also 19.

6. *Not a jot or tittle of the Law shall fail.* Besides in the Sermon on the Mount, the words occur at a much later period in Luke. Matthew uses it generally of the whole Decalogue, the spiritual application of which is instanced in the sixth and seventh and third commandments. In Luke xvi. 17 it is used after insisting on the seventh Commandment.

7. *Agree with thine adversary quickly.* The application of these words seems entirely different in the two Evangelists, the only point of agreement is the necessity of quick decision in our conduct. In Matthew it is employed as part of the spiritual teaching on the sixth Commandment, to urge the immediate remedy of injury whilst it is possible. In Luke it may be wholly isolated: but on the supposition that it has relation to what precedes, it must be highly figurative, shewing the wisdom of judging at once, as from natural signs of the weather, the necessity of closing quickly with the offer made us in the Gospel before it is too late.

8. *If thy hand offend thee.* This is a plain case of iteration, occurring as it does again in the same Evangelist; the later occasion finding a parallel in Mark.

9. *Whoso shall put away his wife.* This is of the same class as the last, but there is besides a third parallel in St. Luke, specially directed against the Pharisees.

10, 34, 82. In these cases the same saying is iterated by the same Evangelist on another occasion.

16. The Lord's Prayer. The circumstances in Luke are quite different. The fact that our Lord when asked by His disciples towards the close of His ministry to teach them to pray, should only have repeated the prayer He had at first taught them, has impressed itself on the heart of all Christendom.

17. *If ye forgive men their trespasses.* There would seem to be four different occasions on which this truth was inculcated. Besides Luke, there is a second occasion in Matthew, where it arises out of the question of Peter as to forgiveness of offences. In Mark it occurs in a general encouragement to prayer, as a warning against one cause whereby its efficacy is hindered.

18. *Treasure in heaven.* The counsel first given in the Sermon on the Mount was applied to the case of the rich young man, and repeated generally with some difference of expression in Luke.

19. *The light of the body is the eye.* The parallel passage in Luke has been referred to above in 5. This part of the passage in Matthew inculcates singleness of aim not distracted by worldliness, pointing out the secret source of that phase of hypocrisy which is rebuked in Luke.

20. *No man can serve two masters.* A plain iteration. In Luke it occurs as the moral of the parable of the Unjust Steward.

21. *Take no thought for your life.* This is connected with 18, and is of the same character.

22. *Judge not that ye be not judged with what measure ye mete, &c.* Besides the agreement with Luke, which brings this passage under the general discussion which compared together the two sermons in Matthew and Luke, there is a third parallel drawn from Mark, which is concerned only with the latter clause. Mark gives the words as used in a very different way—they follow on the warning to hear and profit by the teaching of the parable of the Sower: and the peculiarity is this, that whilst in Matthew and Luke they have relation to man's dealings with his neighbour, in Mark they are employed in reference to man's duty towards God; with him they affirm that man by strict obedience may draw down

special favour from God, and by using the first grace well obtain a sure increase.

24. The two chief passages here are the almost identical passages from Matthew and Luke. The latter gives one more clause, *or if he ask an egg, will he give him a scorpion?* and in the last clause, where Matthew has *good things* as the gift in answer to prayer, Luke has *the Holy Spirit*. The other parallel in Matthew, repeated in Mark, is substantially the same in its promise as are the three passages from John, but these add the important feature that Christian prayer should be made in our Lord's Name. Such addition to the general promise was the last comforting gift to the disciples.

St. Luke (xviii. 1-8) in the parable of the Unjust Judge enforces the same lesson as xi. 9-13, though without verbal repetition.

25. The Royal Rule as it is called. This, which in Luke occupies a place in the teaching against revenge, comes in Matthew at the end of the exhortation to prayer, where its application is somewhat restricted, standing as it does there as equivalent to the exhortation to forgiveness which elsewhere is made the condition of acceptable prayer. Howsoever the condition is stated, the same basis underlies both forms of expression, viz. charity or love to God and man. The affirmation that charity is the end of the Law receives a further illustration in Luke from the Lawyer's answer, which led to the parable of the Good Samaritan, and in the parallel passages of Matthew and Mark, of our Lord's answer to the scribe in the Temple.

26. *Enter ye in at the strait gate*. This occurs in Luke under very different circumstances, and is a case of plain iteration.

29. The same may be said as of 26, with the addition of the parallel in Matthew as to part of the passage from the parable of the Ten Virgins. *I never knew you*.

31. *Many shall come from the east and the west*. A plain iteration.

32. *Weeping and gnashing of teeth*. This phrase occurs five times in Matthew and once in Luke in part of the passage referred to in 31.

33. *The harvest is plenteous*. This, which is recorded by Matthew as said by our Lord just before the ordination of the Twelve, occurs in Luke before that of the Seventy. The words are touching and appropriate in either place. And to this may be added John iv. 35, a passage which, though different in expression, contains the same idea.

35. *Preach, saying, The kingdom of heaven is at hand.* The same as 33. The tenth chapter of Matthew introduces us to another portion of his Gospel, which contains parallels in both Mark and Luke, but chiefly Luke, which upon the principle followed must be real iterations, although almost identical in expression because of the complete similarity of the occasions.

Attentive comparison of the first three Gospels will shew us that the 10th chapter of Matthew, which contains the charge to the Twelve immediately after the ordination, has no parallel in Mark or Luke on that occasion. It is also equally manifest that they did not, as might be supposed from Matthew alone, go forth at once to preach by themselves; yet when that is once perceived, it will be seen that they are spoken of after their ordination as still in company with our Lord. Just as plainly it appears by Mark and Luke that some considerable time—probably six or eight months—elapsed before they were sent forth to preach and heal two and two. And at that juncture both Mark and Luke introduce a short charge very like, but shorter than, that given by Matthew at their ordination. But, again, at the sending forth of the Seventy, Luke gives another but similar charge addressed to them also. Either of these standing alone must be acknowledged as befitting the occasion when it occurs. Surely then there is no reason for demur to the position that an iteration of the same admonitions took place on the three several occasions. So it appears

36, 37 are passages common to all three occasions.

38. *I send you as sheep among wolves.* This is found on the first and third occasions. From this onward to 51, the charge of the Twelve as given by Matthew finds parallels on other occasions also. In some of these the address seems to have been made to the Twelve, not in their character as Apostles, but as representatives of Christ's disciples: and in five instances the parallel is found in Luke xii. which was addressed to all who were or would be disciples. In this portion also occur five out of the eleven passages in which John iterates the other Gospels.

52. This is a very delicate instance of repetition in idea rather than in expression, and is more apparent in the original. Luke vii. 29 is the strictly parallel passage to Matt. xi. 12. It contains nothing about violence, but contrasts the conduct of the Publicans with that of the Pharisees. The real connection between these two passages is supplied by the other passage in Luke (xvi. 15), which

contains the repetition of Matthew's expression *ἡ βασιλεία . . . βιάζεται*. This passage also speaks of the ministry of the Baptist, and of the Pharisees justifying themselves before men, which is equivalent to rejecting or setting at nought the counsel of God with respect to themselves: for God 'would have all men to repent' and 'justify' Him by confession, as the Publicans did on their repentance. The Publicans are therefore the *βιασταί* of Matthew, who before they obeyed the Baptist's teaching were given to violence and extortion; but thereupon seized their portion in the Kingdom with the same resolute determination and the same selfish spirit as they had exhibited in grasping the riches of the world. Again, the connection with the second passage of Matthew (xxi. 31, 32) lies in the reference to the ministry of the Baptist, and in the words *τελῶναι, δικαιοσύνης*, and *οὐ μετεμελήθητε*.

53. This is too plain to need any remark.

54. *He that hath ears to hear*. This saying, which occurs six times in all, gives rise to four distinct iterations.

55, 56. *Woe unto thee, Chorazin . . . Thou hast hid these things from the wise*. It is possible that both these passages may have become dislocated in Matthew, in whose Gospel they come at the end of the interview with the Baptist's disciples. Luke gives them in connexion with the sending forth of the Seventy and their return. The words in either case have a natural connexion, and arise appropriately out of the matter immediately preceding. Thus they may well stand for true iteration.

57. *All things are delivered unto Me*. This portion of the continuation of the two foregoing has also two other iterations in Matthew and in John. That in Matthew, after our Lord's Resurrection and just before His Ascension, would seem to require a fuller and more emphatic meaning to be assigned to the words.

58. *No man knoweth the Son but the Father*. The same as 55 and 56.

59. *The Blasphemy against the Holy Ghost*. These three occasions are plainly distinct. The important word is *ἔνοχος* in Mark.

60. *For of the abundance of the heart the mouth speaketh*. This, which first occurs in Luke, in the Sermon in the Plain, finds no parallel in the Sermon on the Mount, but in another part of Matthew, where however it is the conclusion of a passage which is very similar to a passage in the Sermon on the Mount. See 27.

61. *An evil and adulterous generation seeketh after a sign*. Here is an instance of genuine iteration occurring in the same Gospel:

the first passage in Matthew is parallel to one in Luke, the second to one in Mark.

62. *Whosoever hath, to him shall be given.* This was uttered on three very distinct occasions: first, on the first occasion of teaching by parables; the second after the parable of the Pounds; the third very shortly afterwards, in the course of the last week's teaching in the Temple, after the similar yet different parable of the Talents. It is to be observed that in all three cases it is attached as a warning to the hearer of parables, as an assurance that diligence in understanding the hidden lesson would be rewarded by certain progress in the acquisition of truth, as surely as negligence would be punished by the loss of attainment.

63. *Hearing they shall hear and not understand.* This is the application of the ancient prophecy of Isaiah, fulfilled as it was a second time in the history of the Jewish nation by the rejection of the Gospel message. In the first instance it occurs in the three Synoptics, being the reason of our Lord's beginning to teach by parables; the second is the reflexion of the Evangelist St. John on the final rejection by the Jews of our Lord's teaching.

64. *Blessed are your eyes.* In the first instance the words are employed to express the happy contrast between the disciples admitted to the full understanding of divine truth because they were meek learners, and those whose hearts were so rebellious that the open truth was withdrawn from them of necessity, and only presented in the guise of parables. In the second, they are addressed privately to the Seventy on their return from preaching.

65. *The parable of the Grain of Mustard Seed.* This parable occurs in Matthew and Mark among those which appear on the first occasion of their use. In Luke it is employed to illustrate the growth which the new doctrine on the Sabbath had made in taking hold of the popular mind.

66. *The parable of the Leaven.* The same as the preceding, with the exception that it is altogether omitted in Mark.

67. *A prophet is not without honour.* Related by Luke and John as uttered by Jesus on His first coming into Galilee to take up his abode there; by Matthew and Mark in connexion with His return to His own country a twelvemonth later.

68. *If the blind lead the blind.* The first occurs in Luke in the Sermon in the Plain. It occurs again in Matthew in the first denunciation of the Pharisees for their traditions; and the same

idea occurs again when they are called 'blind guides' in the second denunciation during the last week's teaching in the Temple, Matt. xxiii. 16.

69. *Are ye yet without understanding?* In both cases addressed to the Apostles as being slow to perceive spiritual truths. The first seems to refer to the parable or allegory in 68; the other to their failing to understand that heaven was used by Him in a spiritual sense. This may seem a slight instance of iteration hardly worth notice. It may serve however to direct attention to the probable cause of many iterations, viz. the extraordinary slowness, as it appears to us, of even the favoured disciples in apprehending spiritual truths.

70. *O ye hypocrites, ye can discern the face.* On the first occasion (recorded by Matthew) it was when the Pharisees sought a sign; on the second it was a rebuke to the people for not quickly discerning what the opportunity demanded of them.

71. *Take heed of the leaven of the Pharisees.* This occurs in Matthew and Mark, in connexion with one of the occurrences mentioned in 69. In Luke it is at a later date, in the course of the sojourn in Peræa.

72. *The Son of man shall come in His glory.* This or its equivalent occurs four times in Matthew. The last occasion, recorded also by Mark and Luke, was when He stood before the Sanhedrim.

73. *If ye had faith . . . ye should say to this mountain.* This is iterated by Matthew: on the first occasion at the cure of the lunatic, when He came down from the mount of the Transfiguration; on the second it is paralleled by Mark, and occurs after the miracle of the fig-tree. The intention of the saying is akin to that of the parable in 65. The similar passage in Luke preserves the expression *faith as a grain of mustard-seed*, but instead of *mountain* has *sycamine-tree*.

74. *Except ye become as little children.* This with some latitude of expression may be taken as a decided iteration. The two occasions are plainly distinct. On the first, Jesus called a little child in order to teach His disciples humility; on the second, He rebuked those who would have kept children back from His blessing, with the assurance that the kingdom of heaven consists of such.

75. *Whoso shall offend one of these little ones.* Matthew and Mark bring this into the incident which has already supplied a

parallel—Jesus calling a child to rebuke His disciples for disputing which of them should be the greatest. This in Luke's relation occupies the briefest space, and the saying is not here found in his Gospel, but at a later period in a very different connexion.

76. *The Son of man is come to seek and to save that which is lost.* The first instance occurs in the inculcation of the worth of all souls, even of the least, in God's sight, and is perfectly general in its application; the other is particular, being applied to the case of Zacchæus.

77. *If a man have a hundred sheep.* In Matthew it is part of the last. In Luke it assumes a greater length, and becomes a finished parable, the first of a series of three setting forth the earnest desire of God for man's repentance.

78. *If thy brother trespass against thee.* Two similar yet perfectly distinct exhortations about the duty of forgiveness, much more extended and full in Matthew, and with him ending in the parable of the Unmerciful Servant.

79. *With God nothing is impossible.* The first occurs in the angel's words to the Virgin Mary, the second in our Lord's discourse about riches, by which we learn that the saving of the rich man is as great a difficulty according to the law of the spiritual world, as the bearing by the barren or conceiving by a virgin is according to that of the natural world.

80. *Ye also shall sit on twelve thrones.* In Matthew this follows close upon the last in answer to a question by Peter as to what reward the Apostles should receive for their forsaking all for Christ's sake; in Luke it occurs during the Last Supper.

81. *So the first shall be last.* In Luke this occurs at the close of the exhortation to strive to enter at the strait gate; in Matthew the continuation of 80.

83. *Whoever will be great among you.* This occurs four times. The first time in Mark, who here stands alone as to the words, though Matthew and Luke relate the incident of the dispute for precedence out of which the observation grew, and use language which is virtually the same in its meaning. The second was when children were brought to Jesus for His blessing. Again He took occasion, in denouncing the pride of the Pharisees, to set forth this rule. And fourthly, it occurs in Luke (peculiar to him) as one of the incidents of the Last Supper.

84, 85, 87–91. These are all similar passages, which are found

in Matt. xxiii. and Luke xi. They were plainly uttered on different occasions. In Luke, the words were in rebuke of the unspoken thoughts of the Pharisee whose invitation Jesus had accepted. In Matthew they are the last unsparing denunciation of the Pharisees in the Temple after they had been finally silenced. In 85 there exists a parallel with Mark and another part of Luke, and in 89 another iteration is found from the earlier denunciation of the Pharisees in Mark vii.

86. *Whosoever shall exalt himself.* This is from the same chapter in Matthew as the last, but it has two parallel iterations, uttered on earlier occasions according to Luke, though with the same object of denouncing the pride of the Pharisees, one when they were observed to choose the uppermost seats, the other at the close of the parable of the Pharisee and Publican.

92. *O Jerusalem, Jerusalem.* This pathetic lamentation of our Lord is recorded by Matthew as uttered when He finally left the Temple; in Luke it is recorded as being used by Him when, in answer to the threat of Herod's power, He referred to Jerusalem as the place of His being perfected.

93. *There shall not be left one stone.* These words are recorded by Luke as uttered by Jesus when, on His triumphant entry, He came in sight of the city from the Mount of Olives; and by Luke again, as well as by Matthew and Mark in this place, as repeated when He left the Temple during the following week.

94. *Lo! here is Christ, or . . .* This passage in Matthew is found also in a portion of Luke which relates a somewhat earlier occurrence. The discourse there was called forth by a question of the disciples as to when the kingdom of God should come. The discourse in Matthew was a warning to the disciples not to be led away by false alarms.

95. *Watch ye therefore.* This, which has a very similar though not exact repetition in the parallel passages in Mark and Luke, receives an emphatic re-affirmation immediately below in Matthew, at the close of the parable of the Ten Virgins, in this resembling 78.

96. *This know, that if the goodman.* Two long passages almost alike that occur on very different occasions. In Matthew it is addressed to the Apostles; in Luke, commencing with a similar warning addressed generally to all, it is turned by a question from Peter into a special exhortation to those who hold office in the Church.

Passing from the iterations of sayings occurring in the discourses of Jesus, we may next consider a series which is composed of passages connected with particular actions or lines of conduct, about some of which a good deal of iteration is to be observed.

1. There are thirteen separate occasions in which benefits, chiefly those conferred in miracles of healing, are attributed to the power of faith.

2. There are seven instances, chiefly again miracles of healing, in which He commanded Himself not to be spoken of as the author of the benefit; and three others in which He laid the same injunction on evil spirits which He cast out.

3. There are nine denunciations of the Pharisees, and

4. Five instances in which He shewed special regard for publicans and sinners.

5. Eight times He is recorded as teaching in the synagogues.

6. There are eleven records of healing the sick in large numbers together.

7. Four times He is mentioned as traversing or making a circuit of Galilee.

8. On three separate occasions He predicted to the Twelve His sufferings and death, besides an intimation to the Pharisees to the same effect found in Luke alone. This is specially to be noted, as shewing the difficulty even the chosen Twelve had in understanding His doctrine until after His Ascension.

9. On three occasions He took Peter, James, and John with Him apart from the rest of the Twelve; and Mark records one other instance in which only Andrew was joined with them.

10. Thrice the power of the keys was conferred: the first time when He addressed Peter after his confession as the representative of the Apostles; again when he reinvested all the Apostles with the same power on giving direction for the treatment of obstinate offenders; and the third time when He appeared to the ten Apostles on the evening of the Resurrection day.

11. Twice He surnamed Simon, once as recorded by John when he was first brought to Jesus, where we have the title given in the vernacular Syriac, Cephas. It may perhaps be held that the surname was then actually conferred, for on the later occasion he is addressed as if he already possessed the name; or else it was by way of prediction at that time. The second time it was after his notable confession.

12. Twice the disciples were taught humility by the example of little children: once when He called a child to Him to rebuke their contention for precedence, again when He rebuked those who would have kept back the children from His blessing.

13. Twice Mark alone records the little incident of His taking men aside to heal them.

14. Twice He caused miraculous draughts of fishes.

15. Twice He stilled the waves.

16. Twice He fed a multitude.

17. Thrice He is recorded as teaching from a boat.

It is impossible that among all these incidents there should not be a large amount of recurrence: the question rather would be—throwing the onus on the objector—which of them ought with any reason to be expected. But the series concludes with two occurrences which are often so positively asserted not to be instances of recurrence, but merely repetition with discrepancies of narrative and disturbance of order, that they will require examination at somewhat greater length.

18. The call of Peter has given rise to much debate, which is settled immediately by the Harmony, if the order of Luke is accepted. For in his order, as it has been said, he agrees with Mark perfectly. This latter Evangelist however, agreeing exactly with Matthew as to the narrative, places his account of a call of Peter in another and earlier connection than it appears in Luke, and so it would needs be that the call of Peter from his nets on the sea of Galilee happened twice. Matthew and Mark in almost the same words relate how Peter and Andrew first, and then James and John, the sons of Zebedee, were found on the shore washing their nets and at the bidding of Jesus followed Him. There is in Mark one of those little touches in which his version abounds, the statement that James and John 'left their father with the hired servants.' This, if there were nothing besides, would naturally be taken as the effectual call to discipleship. But was it so? Is the very similar description by Luke, with the account of the miraculous draught of fish, a relation of the same call or of one subsequent to that recorded by the other two Evangelists? As it has been said just above, if the order of Luke is accepted, the Harmony is decisive, and it becomes plain that the account given by Luke refers to a different and later occurrence.

1. On this hypothesis the call accompanied with the draught of

fishes occurred some considerable time after the former recounted by Matthew and Mark, in all probability about three months. Mark, immediately after his account of Peter's call, relates (in common with Luke) the teaching in the synagogue at Capernaum, and the healing of the man with the unclean spirit, followed on the same day by the healing of Peter's wife's mother and of crowds of diseased persons; after which He traverses Galilee healing and preaching, in which all three are found agreeing (Matt. iv. 23, 24; Mark i. 39; Luke iv. 44). The next thing recorded by Mark is the healing of the leper, which Matthew records as taking place immediately after the Sermon on the Mount; and this same miracle is found in Luke v. 12. Therefore Luke v. 1-11, which gives the account of Peter's call with the miraculous draught of fish, must come before the Sermon on the Mount, i.e. just before Matt. iv. 25, which records numbers from Galilee as following Jesus. This fact fits in with an incident which is peculiar to Luke's account, and shews that the necessity had arisen for His teaching from the boat. We shall have then a double call with almost identical surroundings, excepting these two incidents, the having the boat to teach from and the succeeding miracle. That the other circumstances, the meeting of the same four by pairs in succession, and finding them in the act of washing and repairing their nets, should be the same in both accounts, presents no difficulty, being within the almost daily experience of any one residing in a fishing village.

2. It is also in accordance with what we may observe throughout of the slowness of understanding which characterised all the Apostles. These four had been before called to be 'fishers of men,' but they understood not what this call involved. After some weeks spent in following our Lord and listening to His instructions, what so natural, on the first occurrence of any difficulty in finding the means of life, as that they should betake themselves again to their honest and laborious occupation in the world? They did so, after the Resurrection. But the second time Peter (and the others through him) was taught by the miraculous display of power so pointedly addressed to him personally how near he was brought to the Divine Presence, and that the call was no longer to be trifled with; and then Luke uses words which are surely most significant, *and they forsook all and followed Him*. This was the mark of a true and perfect disciple, who had effectually obeyed His Master's call and could afterwards say, *Lo! we have left all and followed Thee*.

3. But it is also to be remembered that before either of these calls by the lake of Gennesareth, as soon as Jesus had returned from the scene of the Temptation to commence His ministry, Peter was found by his brother Andrew and brought to Him; and then in some degree of faith, without understanding all it implied, he accepted Him as the Lamb of God, the Messiah who was to come, and began to follow Him as a disciple. That Peter should need another call, and yet another accompanied by a miracle, ought therefore to cause no surprise, considering the slowness of apprehension which all the Apostles shewed respecting the nature of the new kingdom and the office of the Messiah.

19. John relates how, on the first entering of Jesus on His ministry, He proceeded in His prophetic office to drive out those who profaned the Temple with their merchandise, under the pretext of affording convenience to the worshippers. It is objected, that if this cleansing of the Temple took place a second time, the other three Evangelists have not recorded this first occasion; but neither have they at all referred to this early Judæan ministry of our Lord, but commence their narrative with His coming to Galilee, and that in such a manner as not to leave room for suspicion, if we had not the information from St. John, that this was not the actual commencement of His teaching. The action is in the highest degree suitable to the occasion of His commencing His prophetic work; whilst the time spoken of by the Jews as occupied in its building, at least since Herod the Great laid its foundation B.C. 20, brings the occurrence to the thirty-first year of the life of Jesus.

The other three Evangelists relate a similar incident occurring immediately after His last triumphal entry into Jerusalem. Again at this juncture it is an act which equally befits the occasion, and possesses a fearful symbolical significance at the close of His ministry, after the rejection of Himself and His doctrine. It was easy for Him to perform this act whilst He had the support of the multitude who had not yet forsaken Him, and it is spoken of as the special cause which produced the questioning from the chief priests and elders by what authority He did this. He parried this question by asking them another as to the teaching of the Baptist, which their perplexity on account of His still having the support of the people prevented them from honestly answering.

It must be allowed that the action in both instances was appropriate to the circumstances. The united testimony of the first three

Gospels assures us of the later occurrence, the fourth Gospel informs us of another and earlier exercise of authority in connection with a portion of the Gospel narrative recorded by its author alone.

A series next presents itself (Table III) of occurrences in the main independent of Jesus and not originated by Himself.

1. Three times a Voice from Heaven bore testimony to Him.

2. There are three several occasions on which He was confessed to be the Son of God. The first was after the stilling of the tempest, on the night following the feeding of the Five Thousand. Very shortly after this, possibly the next day, John records a similar confession by Peter alone. Tischendorff indeed makes this the same occurrence as that which is here considered as separate, and recorded by the three others. There is nothing confusing to the order to allow this, and therefore the separation need not be insisted on, for the language used by John in vi. 66, 67 is so vague as to time, that it would not contradict the hypothesis of an interval of some days after the preceding conversation, any more than it affirms it distinctly to be as short as possible. All that can be said is, that the account in the three Synoptics does not suggest the same mode of origination to the incident, and in John it flows from an entirely different question.

3. We find three disputes among the Apostles as to precedence. The first was while they were in the way not long after the Transfiguration, when Jesus rebuked them by calling a little child and setting him before them as their example: this is recorded by the first three. Secondly, shortly before the entry into Jerusalem the same question was stirred by the two sons of Zebedee petitioning through their mother for precedence for themselves: this is recorded by Matthew and Mark alone. And thirdly, Luke records as occurring at the Last Supper a strife of the same nature it would seem as the first.

4. On four occasions we find opponents of His doctrine unwilling to be convinced, and asking for a sign. The first was on the first occasion of cleansing the Temple, when the chief priests challenged His authority and demanded a sign in proof of it. The second was in the Eucharistic discourse in the synagogue at Capernaum which was the cause of many falling away. The third was when the Pharisees and Sadducees demanded a sign, and Jesus refused to give any but the sign of the prophet Jonah: this is in Matthew and Mark. But Matthew and Luke record another instance, in

The next three passages in relation to this subject are recorded by John alone. The first is the healing of the impotent man at Bethesda. In the discourse which followed, Jesus claimed, and the Jews understood Him to claim, to be the Son of God. The Evangelist therefore says, *Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father.* Again, at the following feast of Tabernacles, Jesus referred to this miracle as the cause of the anger felt against Him by the Jews and their rulers, and defended Himself by alleging the use of circumcision on the Sabbath; and on their sending officers to apprehend Him, they were overawed by His words and presence, and returned without bringing Him. This was followed by another miracle at Jerusalem on a man who had been born blind, which caused a division among the people, some of them perceiving that His power to heal vindicated His right to do so on the Sabbath. This division was shewn more plainly still on the next occasion, when he healed the woman who had had a spirit of infirmity for eighteen years. The ruler of the synagogue was indignant, and rebuked the people for bringing their sick to be healed on the Sabbath. But our Lord's argument, shewing that on the Sabbath-day men loosed their ox or their ass to lead it to water, covered his adversaries with shame and gave joy to the people. The same argument was again employed when Jesus saw a man afflicted with dropsy and healed him on the Sabbath. This last time his adversaries had no objection to make, and preserved a sullen silence. Thus the new doctrine had prevailed.

3. The series of twenty-four occasions in which our Lord encountered hatred and opposition requires no observation. It is simply the epitome of the way in which His doctrines reached the consciences of those who professed veneration for the Law of God, but were either formal or hypocritical in its observance; and failing to subdue their hearts, roused instead all their feelings of anger and hatred.

Such then are all the instances which it is believed are to be found in the Gospels in which similar sayings or actions are separated by this system of Harmony and assigned to different points of time. The argument in brief is this. The general course of writers of history is to record events in the order in which they actually happened. Assuming this to be the case with the four Evangelists, there is very little difficulty in arranging their statements

in Harmony; and considering the nature of our Lord's ministry in detail, it is extremely probable that the same saying should have been repeated by Him on different occasions, and that actions or events very similar in their particulars should have recurred.

When therefore an arrangement of Harmony which for the most part is liable to no such objection separates passages which *prima facie* appear to relate to the same occasion, it is to be concluded that such *prima facie* judgment is unfounded, if they are fit and apposite to the subject of the record in the place in which they appear, judging by that alone, and if no violence is done to other portions of the history or to the connection between them¹. Such discrepancies as then appear are to be taken as real, and as serving to distinguish the events to which they belong from other similar occurrences described in other narratives or elsewhere in the same record; and in the case of sayings which are often identical, they are to be taken as the application of a general principle to different circumstances.

Many discrepancies remain which the Harmony brings into prominence. Their existence is often urged as fatal to the inspiration of the Gospels: it is tacitly assumed that if the writings were inspired, such discrepancies could not exist: or that if they exist they must be capable of explanation. Many of them are capable of such explanation as will satisfy honest and reasonable minds: but to hold that a belief in the inspiration of the Gospels imposes the necessity of explaining these discrepancies fully and entirely in every instance shews that a particular theory of inspiration has been adopted which is not at all necessary to the hearty and devout acceptance of the Gospels as the result of the guidance of the four Evangelists by the Holy Spirit. A thorough and genuine

¹ It has been pointed out above that this occurs in one instance, and only one, in the following arrangement of the Harmony. The separation of Matt. ix. 18 from its context does involve a forcible breach of the verbal connexion.

It has been conjectured that the feast in Levi's house at which the conversation took place respecting the difference between John's disciples and those of Jesus was introduced parenthetically immediately after his call, but took place really just after the return from the miracle among the Gadarenes. But there is nothing in the language of either of the three Evangelists to warrant the surmise

that this incident is thus introduced by anticipation, and according to the principle laid down the order of St. Luke and St. Mark must govern that of St. Matthew. But there is a forcible reason which quite outweighs this, viz. the conversation is, from its nature, more appropriate to this early stage in the history. It shows the mind of the Scribes offended and disposed to cavil, but as yet wholly wanting in those deep traits of malignity which were indeed soon to appear, but which had not then been called forth.

This discrepancy constitutes a difficulty which cannot be overcome by any plan of harmonising.

belief in their inspiration need not compel any one to hold that the assistance derived from above descends to the confirmation of every particular, however minute and unimportant.

It is not unreasonable to suppose that this is one of the difficulties which are allowed to try our faith. And there are two reasons why those who believe in the inspiration of the Gospels need not feel disturbed by the existence of these slight disagreements, but may even consider them to be allowed by the highest wisdom. One is, the greater difficulty that would prevail as to the reception of the Sacred Record; which is also doubtless the reason why it has pleased God to give us four books and not one alone. In the eyes of those who are disposed to doubt their inspiration or their historical truth, very exact agreement would only intensify their objection and lend it colourable support. The other reason is, that if all exactly agreed, men might attach an undue and probably superstitious value to the letter of Holy Scripture and its original language. For though the knowledge of this is of unspeakable value to those who possess it, the greater part of mankind can learn the Word of God only through the medium of translation, and it is all-important that the Christian disciple should seek to know the spirit rather than the letter, and rest satisfied in the acquisition of that substantial truth which is to be found in the Gospels, and is independent of all the discrepancies whether apparent or real, whether caused by translation or transcription or in any other way.

It would not be altogether foreign to the purpose of this work to examine here the proof which exists of the genuineness and authenticity of the writings which have come down to us under the names of the four Evangelists. Such an enquiry however lies beyond its proper scope, and demands a fuller treatment than could here be accorded to it. A single remark in this direction must suffice, which arises strictly out of the consideration of the present work. This Harmony has been constructed on the hypothesis that one at least of the four writers, St. Luke, composed his work according to the actual sequence of events. As soon as we find that a second, St. Mark, follows exactly the same order, the probability that this is the true order is greatly increased. But when we further find that a third, St. Matthew, with the exception of about a twelfth part of his record, which is composed on a different principle, follows also exactly the same order, and that the fourth, St. John, though fragmentary, and as regards the history supple-

mentary, offers no contradiction to the same order, the probability is vastly increased that we have here the real and true sequence of the events so far as they have been preserved to us of the Life and Death of Jesus Christ.

The Gospels¹ are too often regarded in the same light as any other portions of the Bible, but in truth they occupy a singular position among the Scriptures of the Old and New Testament. The Old Testament consists of historical and prophetic books which were always held by the people of God as genuine and inspired, and guarded by them as being a true revelation from God to man through His ministers, accredited either by their office or by some special tokens. So also the other writings of the New Testament have been in like manner guarded by the Church, and transmitted to our time as the inspired and authoritative comment of the Church of the strictly Apostolic age upon the doctrine of the Gospel. All the other books of the Bible are therefore revelations to us from God through men². But the Gospels contain the revelation of God Himself through the mystery of the Incarnation, the words of grace and truth—confirming all prior, and supplying the substance of all future, Divine teaching—from the mouth of the Eternal Word.

Thus the Gospels stand as the key-stone of that arch which Almighty God, in loving condescension to the limited powers of man's reason, has caused to be constructed to bridge over the abyss which separates the visible and material world from the spiritual and invisible.

¹ The first three Gospels have been styled by some critics by the title of the Synoptic Gospels.

The exact meaning of the term is not at once apparent, nor is its application at all justifiable. The matter common to the three first Gospels has been greatly over-estimated. If the incidents they relate are reckoned without regard to their bulk and importance, the contributions peculiar to each amount to nearly half the record.

The portion which has given rise to the term 'synoptic' does not amount to one-third; and if we stop short at the triumphal entry into Jerusalem, so as to exclude the events of the Last Week and all that follows, it sinks even below one-fourth. Nor are these proportions dependent on any particular system of harmony.

² Unless we except the earlier portion of the Book of the Revelation, which was a direct communication to the Apostle from our Lord in glory.

TABLE OF CONTENTS.

	PAGE
PREFACE	v
TABLES. A. Index of Passages examined to shew the amount of iteration as distinct from repetition	xxxvii
I. Sayings of Jesus	xxxvii
II. Actions of Jesus or words connected with actions which originated from Himself	xli
III. Events not originated by Jesus Himself	xliv
IV. Occurrences of a mixed character	xlv
B. The Parables	xlvi
C. The Miracles	xlix
D. Passages from the Old Testament quoted or plainly referred to in the Gospels	l
E. Salient points of the History chronologically arranged.	lii
F. Index of the Harmony	liv
The Gospels of the Four Evangelists arranged in parallel columns to shew the Harmony	I

A.

INDEX OF PASSAGES

EXAMINED TO SHEW THE AMOUNT OF ACTUAL RECURRENCE
AS DISTINCT FROM MERE REPETITION.

* * The quotations are from St. Matthew.

I. THE SAYINGS OF JESUS.

MATTHEW.	MARK.	LUKE.	JOHN.	
1. iii. 7.	iii. 7.	.....	} Oh generation of vipers ...
xii. 34.	
xxiii. 33.	
2. iii. 10.	iii. 9.	.....	} Every tree that bringeth not forth good fruit ...
vii. 19.	
3. v. 3-12.	vi. 20-26.	.....	} The Beatitudes.
.....	
4. v. 13.	} If the salt hath lost his savour ...
.....	ix. 49. 50.	xiv. 34.	.....
.....	
5. v. 15.	} Neither do men light a candle and put it under a bushel ...
.....	iv. 21.	viii. 16.	.....
.....	xi. 33.	.....
6. v. 18.	} Till heaven and earth pass, one jot or one tittle of the Law shall not fail ...
.....	xvi. 17.	.....
7. v. 25, 26.	} Agree with thine adversary quickly...
.....	xii. 58, 59.	.....
8. v. 29, 30.	} If thy right eye offend thee ...
xviii. 8, 9.	ix. 43-48.	.....	.....
9. v. 32.	} Whosoever shall put away his wife...
.....	xvi. 18.	.....
xix. 1, 2.	x. 11, 12.	.....	.....	} Swear not . . . by Heaven, for it is God's throne ...
10. v. 34.	
xxiii. 22.	} Whosoever shall smite thee ...
11. v. 39.	
.....	vi. 29.	.....	} Give to him that asketh thee ...
12. v. 42.	
.....	vi. 30.	.....	} Love your enemies.
13. v. 44.	
.....	vi. 27, 28.	.....	} That ye may be the children of your Father which is in Heaven ...
14. v. 45.	
.....	vi. 35.	.....	} If ye love them that love you ...
15. v. 46.	
.....	vi. 32.	.....	} The Lord's Prayer.
16. vi. 9-13.	
.....	xi. 2-4.	.....	} If ye forgive men their trespasses ...
17. vi. 14, 15.	
.....	vi. 37.	.....
.....	
xviii. 35.	
.....	xi. 25, 26.	.....	.....

MATTHEW.	MARK.	LUKE.	JOHN.	
18. xviii. 19-21.	} Treasure in Heaven ...
.....	xii. 33, 34.	.....
xix. 21.	
19. vi. 22, 23.	} The light of the body is the eye ...
.....	xi. 34, 35.	.....
20. vi. 24.	} No man can serve two masters ...
.....	xvi. 13.	.....
21. vi. 25-33.	} Take no thought for your life ...
.....	xii. 22-31.	.....
22. vii. 1, 2.	} Judge not ...
.....	iv. 24.	.....	.....
.....	vi. 37, 38.	} Why beholdest thou the mote...
23. vii. 3-5.	
.....	vi. 41, 42.	.....
24. vii. 7-11.	} Ask and it shall be given you ...
.....	xi. 9-13.	.....
.....	xiv. 13, 14.	
.....	xv. 16.	
.....	xvi. 23, 24.	
xxi. 22.	xi. 24.	.....	.....
25. vii. 12.	} Whatsoever ye would that men should do unto you ...
.....	vi. 31.	.....
.....	x. 27.	} Enter ye in at the strait gate ...
xxii. 39, 40.	xii. 31.	.....	.....
26. vii. 13, 14.	xiii. 24.	} Ye shall know them by their fruits.
.....	
27. vii. 16-18.	vi. 43, 44.	} Not every one that saith unto Me Lord, Lord ...
.....	
xii. 33.	} Many will say unto Me in that day ...
28. vii. 21.	vi. 46.	.....
.....	} Whosoever heareth ... and doeth ...
29. xii. 22, 23.	xiii. 25-27.	.....
.....	} Many shall come from the east and west ...
xxv. 12.	
30. vii. 24, 27.	vi. 47-49.	} Weeping and gnashing of teeth ...
.....	
31. viii. 11, 12.	xiii. 28, 29.	} The harvest is plenteous ...
.....	
32. viii. 12.	} The lost sheep of the house of Israel ...
xiii. 42.	
xiii. 50.	} Preach, saying, The Kingdom of Heaven is at hand.
.....	xiii. 28.	.....
xxiv. 51.	} Provide neither gold nor silver ...
xxv. 30.	
33. ix. 37.	x. 2.	} Whoso will not receive you ...
.....	
34. x. 6.	} As sheep among wolves ...
xv. 24.	
35. x. 7.	x. 9.	}
.....	
36. x. 9, 10.	}
.....	vi. 8-10.	ix. 3, 4.	.....
.....	x. 4-7.	}
37. x. 11, 14, 15.	
.....	vi. 11.	ix. 5.	}
.....	x. 10-12.	.....
38. x. 16.	}
.....	x. 3.	.....

INDEX OF PASSAGES.

xxxix

MATTHEW.	MARK.	LUKE.	JOHN.	
39. x. 17, 18. xxiv. 9.	..... xiii. 9.	..... xxi. 12.	..... xvi. 2.	} They will deliver you up ...
40. x. 19, 20. .....	..... xiii. 11.	..... xii. 11, 12. xxi. 14, 15.	.....
41. x. 21, 22. xxiv. 10-13.	..... xiii. 12, 13.	..... xxi. 16-19.	.....	} Take no thought how ye shall speak ...
42. x. 24.	
43. x. 26.	} And the brother shall deliver up ...
44. x. 28-31.	
45. x. 32, 33.	} The disciple is not above his master ...
46. x. 34-36.	
47. x. 37.	} There is nothing covered ...
48. x. 38. xvi. 24.	
49. x. 39. xvi. 25, 26.	} Fear not them which kill the body...
50. x. 40.	
51. x. 42.	} Whosoever shall confess Me before men ...
52. xi. 12.	
53. xi. 31, 32.	} Think not I am come to send peace on earth ...
54. xi. 14. xvii. 10-13.	
55. xi. 15. xiii. 9.	} He that loveth father or mother more than Me ...
56. xi. 21-23.	
57. xi. 25, 26.	} He that taketh not his cross ...
58. xi. 27, pt.	
59. xi. 27, pt. xxviii. 18.	} He that findeth his life ...
60. xi. 31, 32.	
61. xi. 33.	} He that receiveth you ...
62. xi. 34.	
63. xi. 35.	} Whosoever shall give to drink ...
64. xi. 36.	
65. xi. 37.	} The Kingdom of Heaven suffereth violence ...
66. xi. 38.	
67. xi. 39.	} This is Elias which was for to come ...
68. xi. 40.	
69. xi. 41.	} He that hath ears to hear, let him hear.
70. xi. 42.	
71. xi. 43.	} Woe unto thee, Chorazin ...
72. xi. 44.	
73. xi. 45.	} Thou hast hid these things from the wise ...
74. xi. 46.	
75. xi. 47.	} All things are delivered unto Me ...
76. xi. 48.	
77. xi. 49.	} No man knoweth the Son but the Father ...
78. xi. 50.	
79. xi. 51.	} The blasphemy against the Holy Ghost ...
80. xi. 52.	

MATTHEW.	MARK.	LUKE.	JOHN.	
60.	vi. 45.	} Out of the abundance of the heart ...
xii. 34.	.....	.....	.....
61. xii. 39.	xi. 29.	} An evil and adulterous generation seeketh after a sign ...
xvi. 4.	viii. 12.	.....	.....
62. xiii. 12.	iv. 25.	viii. 18.	} Whosoever hath, to him shall be given.
.....	.....	xix. 26.	.....
xxv. 29.	} Hearing they shall hear, and not understand.
63. xiii. 14.	iv. 22.	viii. 10.	.....
.....	xii. 40.	} Blessed are your eyes ...
64. xiii. 16, 17.	.....	x. 23, 24.	.....
.....	} The parable of the Grain of Mustard-seed.
65. xiii. 31.	iv. 30.	xiii. 18.	.....
.....	} The parable of the Leaven.
66. xiii. 33.	.....	xiii. 20.	.....
.....	iv. 24.	iv. 44.	} A prophet is not without honour ...
67. xiii. 57.	vi. 4.	.....	.....
68.	vi. 39.	} If the blind lead the blind ...
xv. 14.	.....	.....	.....
69. xv. 16.	vii. 18.	} Are ye yet without understanding ?
xvi. 9.	viii. 21.	.....	.....
70. xvi. 3.	} O ye hypocrites, ye can discern the face ...
.....	.....	xii. 56.	.....
71. xvi. 6.	viii. 15.	} Take heed of the leaven of the Pharisees ...
.....	.....	xii. 1.	.....
72. xvi. 27.	} The Son of man shall come in the glory ...
xxiv. 30.	.....	.....	.....
xxv. 31.	.....	.....	.....
xxvi. 64.	xiv. 62.	xxii. 69.	.....
73. xvii. 20.	} If ye had faith . . . ye should say unto this mountain ...
.....	.....	xvii. 6.	.....
xxi. 21.	xi. 23.	} Except ye become as little children ...
74. xviii. 3.	.....	.....	.....
xix. 14.	x. 14, 15.	xviii. 16, 17.	} Whoso shall offend one of these little ones ...
75. xviii. 6.	ix. 42.	.....	.....
.....	xvii. 2.	} The Son of man is come to seek and to save that which is lost.
76. xviii. 11.	.....	.....	.....
.....	xix. 10.	} If a man have a hundred sheep ...
77. xviii. 12.	.....	.....	.....
.....	xv. 4.	} If thy brother trespass against thee ...
78. xviii. 15, 22.	.....	.....	.....
.....	xvii. 3, 4.	} With God nothing is impossible ...
79. ....	.....	i. 37.	.....
xix. 26.	x. 27.	xviii. 27.	} Ye also shall sit on twelve thrones ...
80. xix. 28.	.....	.....	.....
.....	xxii. 29, 30.	} So the first shall be last ...
81. ....	.....	xiii. 30.	.....
xix. 30.	x. 31.	} Many are called, but few chosen.
xx. 16, pt.	.....	.....	.....
82. xx. 16, pt.	} Whosoever will be great among you . .
xxii. 14.	.....	.....	.....
83.	ix. 35.	.....	.....
xx. 26.	x. 43, 44.	.....	.....
xxiii. 11.	
.....	xxii. 26.	

INDEX OF PASSAGES.

xli

MATTHEW.	MARK.	LUKE.	JOHN.	
84.	xi. 46.	.....	} They bind heavy burdens ...
xxiii. 4.	
85.	xi. 43.	.....	} They love the uppermost seats ...
xxiii. 6, 7.	xii. 38-40.	xx. 46, 47.	.....
86.	xiv. 11.	.....	} Whosoever shall exalt himself ...
xxiii. 12.	xviii. 14.	.....
87.	xi. 52.	.....	} Ye shut up the kingdom of heaven...
xxiii. 13.	
88.	xi. 42.	.....	} Ye pay tithe of mint ...
xxiii. 23.	
89.	vii. 8.	xi. ....	.....	} Ye make clean the outside ...
xxiii. 25.	xi. 39.	.....
90.	xi. 44.	.....	} Ye are like whited sepulchres ...
xxiii. 27.	
91.	xi. 47-51.	.....	} Ye build the tombs of the prophets...
xxiii. 29-36.	
92.	xiii. 34, 35.	.....	} O Jerusalem, Jerusalem ...
xxiii. 37-39.	
93.	xix. 44.	.....	} There shall not be left one stone ...
xxiv. 2.	xiii. 2.	xxi. 6.	.....
94.	xvii. 23-36.	.....	} Lo! here is Christ ...
xxiv. 23-41.	xiii. 21.	.....	.....
95.	xxi. 34-36.	.....	} Watch ye therefore ...
xxv. 13.	xiii. 33-37.	.....	.....
96.	xii. 39-46.	.....	} This know, that if the good man ...
xxiv. 43-51.	

II. ACTIONS OF JESUS OR WORDS CONNECTED WITH ACTIONS WHICH ORIGINATED FROM HIMSELF.

1. BENEFITS ATTRIBUTED TO FAITH.

1. ....	.....	.....	iv. 50.	On healing the nobleman's son at Capernaum.
2. ix. 2.	ii. 5.	v. 20.	.....	On healing the paralytic.
3. viii. 13.	.....	vii. 9.	.....	On healing the Centurion's servant.
4. ....	.....	vii. 50.	.....	On forgiving the penitent woman.
5. ix. 22.	v. 34.	viii. 48.	.....	On healing the woman with issue of blood.
6.	v. 36.	viii. 50.	.....	On healing Jairus' daughter.
7. ix. 29.	.....	.....	.....	On healing the two blind in the house.
8. xv. 28.	vii. 29.	.....	.....	On healing the Syrophenician's daughter.
9. xvii. 20.	ix. 23.	.....	.....	On healing the lunatic child.
10. ....	.....	.....	xi. 40.	On raising Lazarus from the dead.
11. ....	.....	xviii. 19.	.....	On healing the thankful leper.
12.	x. 52.	xviii. 42.	.....	On healing the blind.
13. xxi. 21.	xi. 22, 23.	.....	.....	On the withering of the fig-tree.

INDEX OF PASSAGES.

2. COMMANDMENT NOT TO SPEAK OF HIM.

(a) Given to men.

MATTHEW.	MARK.	LUKE.	JOHN.	
1. viii. 4.	i. 43.	v. 14.	.....	On healing the leper.
2. ix. 30.	.....	.....	.....	On healing the two blind in the house.
3. xii. 16.	.....	.....	.....	On healing the multitudes.
4.	vii. 36.	.....	.....	On healing the deaf and dumb.
5. ....	.....	viii. 56.	.....	On healing Jairus' daughter.
6. xvi. 20.	viii. 30.	ix. 21.	.....	To the disciples after Peter's confession.
7. xvii. 9.	ix. 9.	ix. 36.	.....	To the three after the Transfiguration.

(b) Given to evil spirits.

8.	i. 25.	iv. 35.	.....	In casting out the unclean spirit.
9. ....	.....	iv. 41.	.....	When evil spirits were cast out in numbers.
10.	iii. 12.	.....	.....	A like occasion.

3. DENUNCIATION OF PHARISEES.

iii. 7.	.....	iii. 7.	.....	By the Baptist.
1. xv. 3.	vii. 6.	.... .	.....	For making void the Law.
2. xvi. 3.	viii. 12.	.....	.....	On their seeking a sign.
3. xvi. 6.	viii. 15.	.....	.....	Bidding the disciples be aware of their leaven.
4. xii. 25-34	.....	xi. 17.	.....	On their attributing His power to Beelzebub.
5. xii. 39.	.....	xi. 29.	.....	Again on their seeking a sign.
6. ....	.....	xi. 39.	.....	After dining with one of them.
7. ....	.....	xii. 1.	.....	To the crowd just after the last occasion.
8. ....	.....	xviii. 9.	.....	The parable of the Pharisee and the Publican.
9. xxiii. 2.	xiii. 38.	xx. 45.	.....	After leaving the Temple.

4. SPECIAL REGARD FOR PUBLICANS AND SINNERS.

1. ix. 10.	ii. 15.	v. 29.	.....	At Levi's feast.
2. xi. 19.	.....	vii. 34.	.....	Borne by Him as a reproach.
3. ....	.....	vii. 39.	.....	Silently attributed to Him by the Pharisee.
4. ....	.....	xv. 1.	.....	Receiving them for instruction.
5. ....	.....	xix. 5.	.....	Notice of Zaccheus.

5. TEACHING IN THE SYNAGOGUES.

1. ....	.....	iv. 15.	.....	His general custom described.
2. ....	.....	iv. 16.	.....	At Nazareth.
3. iv. 23.	i. 39.	iv. 44.	.....	Generally throughout Galilee.
4. xii. 9.	iii. 1.	vi. 6.	.....	At healing the man with the withered hand.
5. xiii. 54.	vi. 2.	.....	.....	On His return to His own country.
6. ....	.....	.....	vi. 39.	At the Eucharistic discourse.
7. ....	.....	xiii. 10.	.....	On healing the woman with the infirmity.
8. ....	.....	.....	xviii. 10.	His own testimony to His custom.

INDEX OF PASSAGES.

xliii

6. HEALING SICK IN LARGE NUMBERS.

MATTHEW.	MARK.	LUKE.	JOHN.	
1. iv. 23, 24.	.....	.....	.....	On first coming to Galilee.
2. viii. 16.	i. 32.	iv. 40.	.....	On the Sabbath evening after healing Peter's wife's mother.
3. xii. 15.	iii. 10.	.....	.....	After healing the man with withered hand.
4. ix. 35.	.....	.....	.....	Just before ordaining the Twelve.
5. ....	.....	vi. 17.	.....	Just after the ordination of the Twelve.
6. xi. 5.	.....	vii. 21.	.....	At the time John's disciples came to Him.
7. xiv. 14.	.....	ix. 11.	vi. 2.	On His retiring with the disciples after their return from preaching alone.
8. xiv. 35, 36.	vi. 55, 56.	.....	.....	In the land of Genesaret.
9. xv. 30.	.....	.....	.....	After returning from the coasts of Tyre and Sidon.
10. xix. 2.	.....	xiii. 32.	.....	In Persæa.
11. xxi. 14.	.....	.....	.....	In the Temple the week before His Passion.

7. TRAVERSING GALILEE.

1. iv. 23.	i. 39.	iv. 44.	.....	At His first coming to Galilee.
2. xii. 15.	iii. 7.	.....	.....	After the miracle on the Sabbath to the man with the withered hand, at end of first year.
3. xi. 1.	.....	vi. 17.	.....	Middle of second year.
4. ....	.....	viii. 1.	.....	End of second year.

8. PREDICTION OF HIS DEATH.

1. xvi. 21.	viii. 31.	ix. 22.	.....	Just before the Transfiguration.
2. xvii. 12.	ix. 31.	ix. 44.	.....	Just after the same.
3. ....	.....	xvii. 25.	.....	In His discourse to the Pharisees.
4. xx. 17-19.	x. 33, 34.	xviii. 31-34.	.....	Going up to Jerusalem the last time.

9. TAKING PETER, JAMES AND JOHN APART.

1.	v. 37.	viii. 51.	.....	At the raising of Jairus' daughter.
2. xvii. 1.	ix. 2.	ix. 28.	.....	At the Transfiguration.
3. xxvi. 37.	xiv. 33.	.....	.....	At the Agony in the Garden.
4.	xiii. 3.	.....	.....	With Andrew also.

10. CONFERRING THE POWER OF THE KEYS.

1. xvi. 19.	.....	.....	.....	First to Peter as the representative of the Apostles.
2. xviii. 18.	.....	.....	.....	To all the Apostles.
3. ....	.....	.....	xx. 23.	To the Apostles again after the Resurrection.

11. SURNAMING SIMON.

1. ....	.....	.....	i. 43.	At his first call.
2. xvi. 18.	.....	.....	.....	After his confession.

12. TEACHING HUMILITY FROM A CHILD.

MATTHEW.	MARK.	LUKE.	JOHN.	
1. xviii. 2.	ix. 33.	ix. 47.	.....	When the Apostles disputed for precedence.
2. xix. 14.	x. 13.	xviii. 15.	.....	When they brought children to Jesus

13. TAKING MEN ASIDE TO HEAL THEM.

1.	vii. 33.	.....	.....	On coming into Decapolis with the deaf and dumb.
2.	viii. 23.	.....	.....	On healing the blind man at Bethsaida.

14. THE MIRACULOUS DRAUGHTS OF FISH.

1. ....	.....	v. 6.	.....	At the call of Peter.
2. ....	.....	.....	xxi. 11.	After the Resurrection.

15. STILLING THE SEA.

1. viii. 23.	iv. 35.	viii. 22.	.....	When going into the country of the Gadarenes.
2. xiv. 32.	vi. 51.	.....	vi. 21.	After feeding the five thousand.

16. FEEDING A MULTITUDE.

1. xiv. 15.	vi. 35.	ix. 12.	vi. 5.	Feeding five thousand.
2. xv. 32.	viii. 1.	.....	.....	Feeding four thousand.

17. PREACHING FROM A BOAT.

1. ....	.....	v. 3.	.....	Before the miraculous draught of fish.
2.	iii. 9.	.....	.....	Desiring a boat to wait on Him.
3. xiii. 2.	iv. 1.	.....	.....	At the first delivery of Parables.

18. THE CALL OF PETER.

1. ....	.....	.....	i. 41.	Immediately after the baptism of Jesus.
2. iv. 18.	i. 16.	.....	.....	At the Lake.
3. ....	.....	v. 2.	.....	When after using Peter's boat to preach from, Jesus caused the miraculous draught of fishes.

19. CLEANSING THE TEMPLE.

1. ....	.....	.....	ii. 14.	At the commencement of the ministry.
2. xxi. 12.	xi. 15.	xix. 45.	.....	At the close of the ministry.

III. EVENTS NOT ORIGINATED BY JESUS HIMSELF.

1. THE VOICE FROM HEAVEN.

1. iii. 17.	i. 11.	iii. 22.	.....	At the baptism of Jesus.
2. xvii. 5.	ix. 7.	ix. 35.	.....	At the Transfiguration.
3. ....	.....	.....	xii. 28.	At the visit of the Greeks.

INDEX OF PASSAGES.

xlv

2. CONFESSING JESUS TO BE SON OF GOD.

MATTHEW.	MARK.	LUKE.	JOHN.	
1. xiv. 33.	.....	.....	.....	After the stilling of the sea.
2. ....	.....	.....	vi. 69.	Peter's confession after the miracle of feeding the five thousand.
3. xvi. 16.	viii. 29.	ix. 20.	.....	Peter's confession at Cæsarea Philippi.

3. DISPUTES AMONG THE TWELVE FOR PRECEDENCE.

1. xviii. 1.	ix. 33.	ix. 46.	.....	Soon after the Transfiguration.
2. xx. 21	x. 35.	.....	.....	On the petition of the sons of Zebedee.
3. ....	.....	xxii. 24.	.....	At the Last Supper.

4. SEEKING A SIGN.

1. ....	.....	.....	ii. 18.	In Jerusalem at the outset of the ministry.
2. ....	.....	.....	vi. 30.	In the Eucharistic discourse at Capernaum.
3. xvi. 1.	viii. 11.	.....	.....	The Pharisees and Sadducees after Jesus came into the coast of Magdala.
4. xii. 38	.....	xi. 16.	.....	The Scribes and Pharisees after He cast out the devil that was blind and dumb.

5. QUESTIONING WHENCE WAS THE WISDOM OF JESUS.

1. ....	.....	iv. 22.	.....	In the synagogue at Nazareth.
2. xiii. 54.	vi. 1.	.....	.....	On His return to His own country.
3. ....	.....	.....	vi. 42.	At the Eucharistic discourse at Capernaum.
4. ....	.....	.....	vii. 15.	When He taught in the Temple at the last Feast of Tabernacles.

6. QUESTIONING THE AUTHORITY OF JESUS TO FORGIVE SIN.

1. ix. 2.	ii. 5.	v. 20.	.....	At the healing of the paralytic.
2. ....	.....	vii. 49.	.....	At His anointing by the penitent woman in the Pharisee's house.

7. QUESTIONING JESUS ABOUT THE COMMANDMENTS.

1. ....	.....	x. 25.	.....	The lawyer answered by the parable of the Good Samaritan.
2. xix. 16.	x. 17.	xviii. 18.	.....	When a certain ruler asked Him what he should do to inherit eternal life.
3. xxii. 35.	xii. 28.	.....	.....	The lawyer in the Temple in the week before His Passion.

8. THE ANOINTING OF JESUS.

1. ....	.....	vii. 38.	.....	By the penitent in the Pharisee's house.
2. xxvi. 6.	xiv. 3.	.....	xii. 3.	By Mary at Bethany in the house of Simon the leper.

IV. OCCURRENCES OF A MIXED CHARACTER.

1. OCCASIONS ON WHICH THE LIFE OR TEACHING OF JESUS PRODUCED
ASTONISHMENT OR CONVICTION.

(a) Astonishment or kindred emotion.

MATTHEW.	MARK.	LUKE.	JOHN.	
1. ....	.....	ii. 18.	.....	His birth announced by the shepherds.
2. ....	.....	ii. 47, 48.	.....	His answers to the doctors in the Temple.
3. ....	.....	iv. 22.	.....	The grace of His words at Nazareth.
4.	i. 22.	iv. 32.	.....	His teaching in the synagogue at Capernaum.
5.	i. 27.	iv. 36.	.....	The obedience of evil spirits to His rebuke.
6. vii. 28, 29.	.....	.....	.....	The authority with which He taught.
7. ix. 8.	ii. 12.	v. 26.	.....	The healing of the paralytic.
8. ....	.....	vii. 16.	.....	The healing of the widow's son at Nain.
9. viii. 27.	iv. 41.	viii. 25.	.....	On His stilling the sea.
10.	v. 15.	viii. 35.	.....	The Gadarenes afraid of Him, but
11.	v. 21.	.....	.....	The people of Decapolis marvel.
12.	v. 42.	.....	.....	The raising of Jairus' daughter.
13. xiii. 54.	vi. 2.	.....	.....	At His wisdom and mighty works.
14. xiv. 33.	vi. 51.	.....	.....	At His stilling the waves the second time.
15. xv. 31.	.....	.....	.....	At His healing the multitudes.
16.	vii. 37.	.....	.....	At His healing the man deaf and dumb.
17. ....	.....	.....	vii. 15.	At His teaching during the Feast of the Tabernacles.
18. ....	.....	ix. 43.	.....	The healing of the lunatic child.
19. xii. 23.	.....	xi. 15.	.....	The casting out the spirit blind and dumb.
20.	x. 32.	.....	.....	The disciples at His demeanour going up to Jerusalem.
21.	xi. 18.	.....	.....	The people in the Temple at His doctrine.
22. xxi. 20.	.....	.....	.....	The fig-tree withering away.
23. xxii. 27.	xii. 17.	xx. 26.	.....	His answer to the Herodians.
24. xxii. 33.	.....	.....	.....	His answer to the Sadducees.

(b) Conviction.

1. ....	.....	.....	i. 49.	His answer to Nathanael.
2. ....	.....	.....	ii. 11.	The first miracle at Cana.
3. ....	.....	.....	ii. 23.	His miracles at Jerusalem after the first Passover.
4. ....	.....	.....	iv. 29.	The woman of Samaria.
5. ....	.....	.....	iv. 39.	The people of Samaria.
6. ....	.....	.....	iv. 53.	The nobleman at Capernaum.
7. ....	.....	v. 11.	.....	The miraculous draught of fishes.
8.	v. 18.	viii. 38.	.....	The demoniac of Gadara.
9. ....	.....	.....	vi. 14.	The miracle of feeding five thousand.
10. xiv. 33.	.....	.....	.....	The second stilling of the waves.
11. ....	.....	.....	vii. 31.	At the last Feast of Tabernacles on the people.

INDEX OF PASSAGES.

xlvi

MATTHEW.	MARK.	LUKE.	JOHN.	
12.	vii. 46.	And on the officers sent to apprehend Him.
13.	ix. 38.	The man born blind.
14.	x. 43.	The discourse at the Feast of Dedication.
15.	xi. 45.	The raising of Lazarus from the grave.
16. xxvii. 54.	xv. 39.	.....	.....	The Centurion at the Crucifixion.

2. TEACHING BY DISCOURSE AND MIRACLE TOUCHING THE SABBATH.

1.	i. 23.	iv. 33.	.....	At healing the demoniac in the synagogue,
2. viii. 14.	i. 29.	iv. 38.	.....	And Simon's wife's mother on the same day.
3. xii. 1.	ii. 23.	vi. 1.	.....	When the disciples plucked the ears of corn.
4. xii. 10.	iii. 1.	vi. 7.	.....	At healing the man with the withered hand.
5. ....	.....	.....	v. 16.	The impotent man healed at Bethesda.
6. ....	.....	.....	vii. 23.	The same referred to in discourse.
7. ....	.....	.....	ix. 14.	The man born blind.
8. ....	.....	xiii. 11.	.....	The woman with infirmity for eighteen years.
9. ....	.....	xiv. 2.	.....	The man with dropsy.

3. PROGRESS OF HATRED AND OPPOSITION TO JESUS, CHIEFLY ON THE PART OF PHARISEES AND RULERS.

1. ....	.....	iv. 16.	.....	Jesus rejected at Nazareth.
2. ix. 2.	ii. 7.	v. 21.	.....	The Scribes offended at His forgiving sin;
3. ix. 11.	ii. 16.	v. 30.	.....	Also at His eating with sinners.
4. xii. 14.	iii. 6.	vi. 11.	.....	After His healing the man with a withered hand they hold a council to destroy Him.
5. ix. 34.	.....	.....	.....	The Pharisees attribute His power to the prince of the devils.
6.	iii. 22.	.....	.....	They do so a second time after the ordination of the Twelve.
7. ....	.....	.....	v. 16.	The Pharisees seek to slay Him for healing the man at Bethesda on the Sabbath.
8. ....	.....	.....	vii. 1.	He has left Judæa altogether because the Jews sought to kill Him.
9. xv. 1.	vii. 2.	.....	.....	The Pharisees object to His not keeping the traditions.
10. xvi. 1.	viii. 10.	.....	.....	They desire a sign.
11. ....	.....	.....	vii. 20.	They pretend He has a devil, and
12. ....	.....	.....	vii. 32.	Send officers to apprehend Him.
13. ....	.....	.....	viii. 48.	They call Him a Samaritan and possessed, and
14. xii. 27.	.....	xi. 18.	viii. 59.	Take up stones to cast at Him.
15. xii. 38.	.....	xi. 29.	x. 31-39.	They repeat this threat.
			.....	They attribute His power to Beelzebub the third time.
			.....	They desire a sign again.

INDEX OF PASSAGES.

MATTHEW.	MARK.	LUKE.	JOHN.	
16. ....	.....	xi. 53.	.....	They lie in wait for His words.
17. ....	.....	xiii. 31.	.....	They threaten Him with Herod's power.
18. ....	.....	xiv. 1.	.....	They maliciously watch Him.
19. ....	.....	.....	xi. 53.	After the raising of Lazarus they solemnly determine His death.
20. xxi. 15.	.....	.....	.....	They envy Him the children's praises.
21.	xi. 18.	.....	.....	His assumption of authority in cleansing the Temple the second time moves them to destroy Him.
22. xxi. 45.	xii. 12.	xx. 19.	.....	They are stung by the parable of the Vineyard.
23. xxii. 15.	xii. 13.	xx. 20.	.....	They strive to entangle Him in His talk.
24. xxvi. 1.	xiv. 1.	xxii. 1.	.....	They finally arrange His capture through the treachery of Judas.

B.

THE PARABLES.

	MATTHEW.	MARK.	LUKE.	JOHN.
1. The Two Debtors .....	.....	.....	vii. 41.	.....
2. The Sower	xiii. 3.	iv. 4.	viii. 5.	.....
3. The Tares	xiii. 24.	.....	.....	.....
4. The Seed growing secretly .....	.....	iv. 26.	.....	.....
5. The Mustard-seed	xiii. 31.	iv. 30.	.....	.....
6. The Leaven	xiii. 33.	.....	xiii. 18.	.....
7. The Hidden Treasure	xiii. 44.	.....	xiii. 20.	.....
8. The Pearl of Great Price	xiii. 45.	.....	.....	.....
9. The Draw-net	xiii. 47.	.....	.....	.....
10. The Lost Sheep	xviii. 12.	.....	.....	.....
11. The Unmerciful Servant	xviii. 23.	.....	xv. 3.	.....
12. The Good Samaritan .....	.....	.....	x. 30.	.....
13. The Friend at Midnight .....	.....	.....	xi. 5.	.....
14. The Rich Fool .....	.....	.....	xii. 16.	.....
15. The Barren Fig-tree .....	.....	.....	xiii. 6.	.....
16. The Great Supper .....	.....	.....	xiv. 15.	.....
17. The Lost Money .....	.....	.....	xv. 8.	.....
18. The Prodigal Son .....	.....	.....	xv. 12.	.....
19. The Unjust Steward .....	.....	.....	xvi. 1.	.....
20. The Rich Man and Lazarus .....	.....	.....	xvi. 19.	.....
21. The Unprofitable Servant .....	.....	.....	xvii. 7.	.....
22. The Unjust Judge .....	.....	.....	xviii. 1.	.....
23. The Pharisee and the Publican .....	.....	.....	xviii. 9.	.....
24. The Labourers in the Vineyard	xx. 1.	.....	.....	.....
25. The Pounds .....	.....	.....	xix. 11.	.....
26. The Two Sons	xxi. 28.	.....	.....	.....
27. The Wicked Husbandmen	xxi. 33.	xii. 1.	xx. 9.	.....
28. The Marriage of the King's Son	xxii. 1.	.....	.....	.....
29. The Ten Virgins	xxv. 1.	.....	.....	.....
30. The Talents	xxv. 14.	.....	.....	.....

C.

THE MIRACLES.

	MATTHEW.	MARK.	LUKE.	JOHN.
1. The water turned into wine .....	.....	.....	.....	ii. 1.
2. The healing the nobleman's son at Capernaum .....	.....	.....	.....	iv. 46.
3. The man with an unclean spirit .....	.....	i. 23.	iv. 33.	.....
4. The cure of Simon's wife's mother	viii. 14.	i. 29.	iv. 38.	.....
5. The miraculous draught of fishes .....	.....	.....	v. 4.	.....
6. The healing of the leper	viii. 1.	i. 40.	v. 12.	.....
7. The paralytic borne of four	ix. 1.	ii. 1.	v. 17.	.....
8. The man with the withered hand	xii. 9.	iii. i.	vi. 6.	.....
9. The two blind in the house	ix. 27.	.....	.....	.....
10. The dumb demoniac	ix. 32.	.....	.....	.....
11. The Centurion's servant	viii. 5.	.....	vii. 1.	.....
12. The widow's son at Nain .....	.....	.....	vii. 11.	.....
13. The stilling the tempest	viii. 23.	iv. 35.	viii. 22.	.....
14. The demoniacs at Gadara and the swine	viii. 28.	v. 1.	viii. 26.	.....
15. The woman with the issue of blood	ix. 20.	v. 22.	viii. 41.	.....
16. The raising Jairus' daughter	ix. 25.	v. 41.	viii. 54.	.....
17. The impotent man at Bethesda .....	.....	.....	.....	v. 1.
18. The feeding five thousand	xiv. 15.	vi. 35.	ix. 12.	vi. 5.
19. The walking on the water and stilling the sea	xiv. 22.	vi. 46.	.....	vi. 14.
20. The daughter of the Syrophenician woman	xv. 21.	vii. 24.	.....	.....
21. The deaf and dumb man .....	.....	vii. 31.	.....	.....
22. The feeding four thousand	xv. 32.	viii. 1.	.....	.....
23. The blind man at Bethsaida .....	.....	viii. 22.	.....	.....
24. The lunatic child	xvii. 14.	ix. 14.	ix. 37.	.....
25. The stater in the mouth of the fish	xvii. 24.	.....	.....	.....
26. The man born blind .....	.....	.....	.....	ix. 1.
27. The man with the spirit blind and dumb	xii. 22.	.....	xi. 14.	.....
28. The woman with infirmity eighteen years .....	.....	.....	xiii. 10.	.....
29. The man with dropsy .....	.....	.....	xiv. 1.	.....
30. The ten lepers .....	.....	.....	xvii. 11.	.....
31. The raising of Lazarus .....	.....	.....	.....	xi. 17.
32. The blind men at Jericho	xx. 29.	x. 46.	xviii. 35.	.....
33. The fig-tree withered	xxi. 17.	xi. 12.	.....	.....
34. The healing of Malchus' ear .....	.....	.....	xxii. 43.	.....
35. The miraculous draught of fishes .....	.....	.....	.....	xxi. 6.

D.

PASSAGES FROM THE OLD TESTAMENT QUOTED OR PLAINLY REFERRED TO IN THE GOSPELS.

Those marked with an * occur among the words of Jesus Himself. All the connections which the genealogies supply are not noticed; but three of particular import in St. Matthew's are introduced into the series.

		MATTHEW.	MARK.	LUKE.	JOHN.
* Gen. ii. 24	For this cause shall a man leave, &c.	xix. 5.	x. 7.	.....	.....
* iv. 8	Cain rose up against Abel, &c.	xxiii. 35.	.....	.....	.....
* vi. 13	And God said unto Noah, &c.	.....	.....	xvii. 26.	.....
* xix. 24	And the Lord rained upon Sodom...	xi. 23.	.....	.....	.....
* xix. 24	.....	.....	.....	xvii. 27.	.....
xxxviii. 29, 30	His name was called Pharez, &c.	i. 3.	.....	.....	.....
* Ex. iii. 6	I am the God of Abraham, &c.	xxii. 32.	xii. 26.	xx. 37.	.....
xii. 46	A bone of him shall not be broken	.....	.....	.....	xix. 36.
xiii. 2	Every male that openeth the womb	.....	.....	ii. 23.	.....
xvi. 15	This is the bread that the Lord, &c.	.....	.....	.....	vi. 31.
* xx. 12-16	Honour thy father, &c.	v. 21-27.	.....	.....	.....
* xx. 12-16	.....	xv. 4.	vii. 10.	.....	.....
* xx. 12-16	.....	xix. 18.	x. 19.	xviii. 20.	.....
* xxi. 17	He that curseth father or mother...	xv. 4.	vii. 10.	.....	.....
* xxi. 24	An eye for an eye, &c.	v. 38.	.....	.....	.....
Lev. xii. 2	A pair of turtle doves, &c.	.....	.....	ii. 24.	.....
* xix. 12	Thou shalt not forswear thyself	v. 33.	.....	.....	.....
* xix. 18	Thou shalt love thy neighbour, &c.	v. 43.	.....	.....	.....
* xix. 18	.....	.....	.....	x. 27.	.....
* xix. 18	.....	xix. 19.	.....	.....	.....
* xix. 18	.....	xxii. 39.	xii. 31.	.....	.....
* xxiv. 9	It shall be Aaron's and his sons, &c.	xii. 4.	.....	vi. 4.	.....
* xxiv. 20	An eye for an eye, &c.	v. 38.	.....	.....	.....
* Nu. xxi. 9	And Moses made a serpent, &c.	.....	.....	.....	iii. 14.
* xxviii. 9	And on the sabbath day two lambs	xii. 5.	.....	.....	.....
* xxx. 2	Thou shalt not forswear thyself	v. 33.	.....	.....	.....
* Deu. v. 16-20	Honour thy father, &c.	v. 21-27.	.....	.....	.....
* v. 16-20	.....	xv. 4.	vii. 10.	.....	.....
* v. 16-20	.....	xix. 18.	x. 19.	xviii. 20.	.....
* vi. 5	Thou shalt love the Lord thy God...	.....	x. 27.	.....	.....
* vi. 5	.....	xxii. 37.	xii. 30.	.....	.....
* vi. 13	Thou shalt worship the Lord, &c.	iv. 10.	.....	iv. 8.	.....
* vi. 16	Thou shalt not tempt, &c.	iv. 7.	.....	iv. 12.	.....
* viii. 3	Man doth not live by bread only...	iv. 4.	.....	iv. 4.	.....
xviii. 15	A Prophet shall the Lord, &c.	.....	.....	.....	vi. 14.
xviii. 15	.....	.....	.....	.....	vii. 40.
* xix. 21	An eye for an eye	v. 38.	.....	.....	.....
* xxiv. 1	Whosoever shall put away his wife	v. 31.	.....	.....	.....
* xxv. 5	If brethren dwell together, &c.	xxii. 24.	xii. 19.	xx. 28.	.....

lii PASSAGES FROM THE O. T. QUOTED IN THE GOSPELS.

		MATTHEW.	MARK.	LUKE.	JOHN.
Ruth iv. 17	And they called his name Obed	i. 5.	.....	.....	.....
* 1 Sa. xxi. 6	So the priest gave him hallowed, &c.	xii. 3, 4.	.....	vi. 4.	.....
2 Sa. xii. 24	And he called his name Solomon	i. 6.	.....	.....	.....
* 1 Ki. x. 1-7	And when the Queen of Sheba, &c.	xii. 42.	.....	xi. 31.	.....
* x. 1-7	.....	.....	.....	xii. 27.	.....
* xvii. 9	Arise, get thee to Zarephath	.....	.....	iv. 25.	.....
* 2 Ki. i. 10	If I be a man of God, let fire, &c.	.....	.....	ix. 54.	.....
* v. 14	And he [Naaman] was clean	.....	.....	iv. 27.	.....
* 2 Ch. xxiv. 21	And stoned him [Zechariah], &c.	xxiii. 35.	.....	.....	.....
* Psal. viii. 2	Out of the mouth of babes, &c.	xxi. 16.	.....	.....	.....
* xxii. 1	My God, My God why hast, &c.	xxvii. 46.	xv. 34.	.....	.....
* xxii. 18	They parted My garments	xxvii. 35.	.....	.....	xix. 14.
* Psal. xxxi. 5	Into Thy hands I commend, &c.	.....	.....	xxiii. 46.	.....
* xli. 9	He that eateth bread with Me	.....	.....	.....	xiii. 18.
* lxix. 4	They hated Me without cause	.....	.....	.....	xii. 25.
* lxix. 9	The zeal of Thy House hath, &c.	.....	.....	.....	ii. 17.
* lxxviii. 2	I will open My mouth in parables	xiii. 35.	.....	.....	.....
* lxxviii. 24	He gave them bread from heaven	.....	.....	.....	vi. 31.
* xci. 11	He shall give His angels charge, &c.	iv. 6.	.....	iv. 10.	.....
* cx. 1	The Lord said unto my Lord	xxii. 44.	xii. 36.	xx. 42.	.....
* cxviii. 22	The stone which the builders, &c.	xxi. 42.	xii. 10.	xx. 17.	.....
* cxviii. 26	Blessed is he that cometh, &c.	xxi. 9.	xi. 9.	xix. 38.	xii. 13.
* cxviii. 26	.....	xxiii. 39.	.....	.....	.....
* cxlviii. 1	Praise Him in the heights	xxi. 9.	xi. 10.	.....	.....
Isai. vi. 9, 10	By hearing ye shall hear, &c.	xiii. 14, 15.	iv. 12.	viii. 10.	.....
vi. 9, 10	.....	.....	.....	.....	xii. 40.
vii. 14	Behold a virgin shall conceive	i. 23.	.....	.....	.....
ix. 1, 2	The land of Zebulun, &c.	iv. 15, 16.	.....	.....	.....
* xxxix. 13	This people draweth nigh, &c.	xv. 8, 9.	vii. 6.	.....	.....
* xxxv. 5	Then the eyes of the blind	xi. 5.	.....	vi. 22.	.....
* xl. 3	The Voice of one crying, &c.	iii. 3.	i. 2.	iii. 4.	i. 23.
* xli. 1-6	Behold My servant whom I, &c.	xii. 18.	.....	.....	xii. 38.
* liii. 1	Who hath believed our report?	.....	.....	.....	.....
* liii. 4	Himself took our infirmities	viii. 17.	.....	.....	.....
* liii. 12	And He was numbered with, &c.	.....	.....	xxii. 37.	.....
* liii. 12	.....	.....	xv. 28.	.....	.....
* liv. 13	And they shall be all taught of God	.....	.....	.....	vi. 45.
* lvi. 7	My house shall be called, &c.	xxi. 13.	xi. 17.	xix. 46.	.....
* lxi. 1, 2	The Spirit of the Lord is upon Me	.....	.....	iv. 18.	.....
* lxvi. 24	Whose worm dieth not, &c.	.....	ix. 44.	.....	.....
* Jer. vii. 11	Is this called by My Name, &c.	xxi. 13.	xi. 17.	xix. 46.	.....
* xxxi. 15	In Rama was a voice heard	ii. 17.	.....	.....	.....
* Eze. xv. 4	It is cast into the fire for fuel	.....	.....	.....	xv. 6.
* xxxiv. 23	And I will set up one Shepherd, &c.	.....	.....	.....	x. 16.
* Dan. ix. 27	The abomination of desolation	xxiv. 15.	xiii. 14.	xxi. 20.	.....
* Hos. vi. 6	I will have mercy and not sacrifice	xii. 7.	.....	.....	.....
* x. 8	Say to the mountains, Fall on us	.....	.....	xxiii. 30.	.....
* xl. 1	Out of Egypt have I called My Son	ii. 15.	.....	.....	.....
* Jon. i. 17	And Jonah was in the belly, &c.	xii. 40.	.....	xi. 29.	.....
* Mic. v. 2	And thou, Bethlehem!	ii. 6.	.....	.....	.....
* vii. 6	The daughter against her, &c.	x. 35.	.....	.....	.....
* vii. 6	.....	.....	.....	xii. 53.	.....
Zech. ix. 9	Tell ye the daughter of Zion, &c.	xxi. 5.	.....	.....	xii. 15.
* xi. 12	And they took the thirty pieces	xxvii. 9.	.....	.....	.....
* xii. 10	They shall look on Him whom, &c.	.....	.....	.....	xix. 37.
* xiii. 7	I will smite the shepherd	xxvi. 31.	xiv. 27.	.....	.....
* Mal. iii. 1	Behold I send My messenger	.....	i.	.....	.....
* iii. 1	.....	xi. 10.	.....	vii. 27.	.....
* iv. 6	To turn the hearts of the fathers, &c.	.....	.....	i. 17.	.....

E.

SALIENT POINTS OF THE HISTORY

CHRONOLOGICALLY ARRANGED.

U.C. 749. B.C. 5. At the close of this year the Birth of Jesus.

U.C. 779. A.D. 26. In the middle of this year St. John the Baptist began to preach and baptize.

U.C. 780. A.D. 27. *January*. About the middle of this month, Jesus, being full thirty years old, is baptized by John in Jordan; after which He is tempted forty days.

March. The Temptation being ended, He goes to Capernaum; and after a few days spent in Galilee, He comes up to Jerusalem

1ST PASSOVER.. *April*—to the Feast of the Passover. He cleanses the Temple and shews *σημεία*. The Judean ministry occupies full six months.

October. The Baptist is put in prison after preaching fifteen or sixteen months; Jesus hearing this, and that He had Himself attracted the notice of the Pharisees, goes into Galilee. First of all to Cana; but in

November to Nazareth. (Luke iv. Isaiah was read in the Synagogue-worship this month.) Being rejected by the Nazarenes, He settles at Capernaum, and preaches everywhere in Galilee. He declares His new doctrine in the Sermon on the Mount.

U.C. 781. A.D. 28.

2ND PASSOVER.. *April*. About this time, judging by the harvest having commenced and the disciples having been rebuked for gathering corn on the Sabbath, He ordains the Twelve. However, He (Matt. xi. 1) does not send them out at once by themselves, but continues His own teaching.

About the middle of this year, the Baptist, being in prison, sends his disciples to enquire of Him whether He was the Messiah. He now also begins to teach in parables.

October. At the Feast of Tabernacles. He works the miracle at Bethesda. He now sends forth the Apostles two and two (Mark vi. 7; Luke ix. 1).

U.C. 782. B.C. 29. *March*. The Twelve return. Jesus is informed of the effect of their preaching and miracles on Herod, and retires with them to a desert place, where He works the miracle of feeding the five thousand: shortly before the

3RD PASSOVER. . . *April*. Some time in the course of this year He rebukes the Pharisees and Sadducees for breaking the Law by their traditions. He then goes into the north of Galilee and beyond its borders, into the parts of Tyre and Zidon. Afterwards He goes to Bethsaida and Cæsarea Philippi, near to which place Peter makes his confession of His Divine Nature. Soon after the Transfiguration takes place.

October. At the Feast of Tabernacles. He opens the eyes of the man who had been born blind, and otherwise excites the malice of the Pharisees.

On His return into Galilee He sends out the Seventy, two and two.

December. He finishes the Galilean ministry, coming to Jerusalem at the Feast of the Dedication. After which, to escape the violence of the Jews, He goes into Perea.

U.C. 783. B.C. 30. *March*. Probably at the beginning or middle of this month news is brought to Him whilst in Perea of the sickness of Lazarus. He goes to Bethany and raises him from the dead; but immediately, for fear of the Jews, retires to Ephraim on the borders of the wilderness; whence He set out for Galilee in time to come up with the annual crowd of worshippers to the

4TH PASSOVER. . . *April*. His Crucifixion.

F.

INDEX OF THE HARMONY.

* * The text used is a simple transcript of Bishop Lloyd's Oxford Edition.

	MATTHEW.	MARK.	LUKE.	JOHN.
1. The preface of his Gospel addressed by St. Luke to Theophilus .....	.....	.....	i. 1-4.	.....
2. The angel Gabriel appears to Zechariah in the Temple and promises him a son .....	.....	.....	i. 5-25.	.....
3. The same angel announces to the Virgin Mary that she shall be the mother of Messiah .....	.....	.....	i. 26-38.	.....
4. Mary visits her cousin Elizabeth ... She praises God in a hymn (Magnificat) .....	.....	.....	i. 39-45.	.....
After three months she returns home...	.....	.....	i. 46-55.	.....
5. John, the son of Zechariah and Elizabeth, is born .....	.....	.....	i. 56.	.....
Zechariah praises God (the hymn Benedictus).....	.....	.....	i. 57-66.	.....
The youth of John .....	.....	.....	i. 67-79.	.....
6. The genealogy of Jesus as derived from Abraham	i. 1-17.	.....	i. 80.	.....
7. The scruples of Joseph as to marrying Mary dispelled by an angel who informs him in a dream of the approaching birth of Jesus	i. 18-24.	.....	.....	.....
Mary goes up with Joseph to Bethlehem to be taxed there .....	.....	.....	ii. 1-5.	.....
The birth of Jesus	i. 25 pt.	.....	ii. 6, 7.	.....
8. The angel announces His birth to the shepherds .....	.....	.....	ii. 8-20.	.....
9. The Circumcision	i. pt. 25.	.....	ii. 21.	.....
The Purification .....	.....	.....	ii. 22-24.	.....
Simon praises God (the hymn Nunc Dimittis), and prophecies .....	.....	.....	ii. 25-35.	.....
The thanksgiving of Anna .....	.....	.....	ii. 36-39 pt.	.....
10. The visit of the wise men from the East.....	ii. 1-12.	.....	.....	.....
The flight into Egypt	ii. 13-15.	.....	.....	.....
The slaughter at Bethlehem	ii. 16-18.	.....	.....	.....
The return from Egypt	ii. 19-22.	.....	.....	.....
The Holy Family come to Nazareth... ..	ii. 23.	.....	ii. pt. 39.	.....
11. The youth of Jesus, and His being found among the doctors in the Temple .....	.....	.....	ii. 40-52.	.....

	MATTHEW.	MARK.	LUKE.	JOHN.
12. The Nature of the Eternal Word ...	.....	.....	.....	i. 1-5.
His advent is heralded by John the Baptist	iii. 1 pt.	i. 1.	iii. 1, 2 pt.	i. 6.
The description of the Baptist	iii. pt. 1-6.	i. 2-6.	iii. pt. 2-6.	.....
His witness to the Messiah .....	.....	.....	.....	i. 7-13.
13. The Baptist preaches repentance ...	iii. 7-10.	.....	iii. 7-9.	.....
He gives special advice to those who consult him .....	.....	.....	iii. 10-15.	.....
His announcement of the Messiah	iii. 11, 12.	i. 7, 8.	iii. 16, 17.	.....
The end of his ministry inserted by St. Luke by anticipation parenthetically .....	.....	.....	iii. 18-20.	.....
14. The Baptism of Jesus, when the Voice from heaven proclaimed His Divine Nature	iii. 13-17.	i. 9-11.	iii. 21, 22.	.....
The assertion of His Humanity .....	.....	.....	iii. 23.	i. 14.
The genealogy of Jesus, the second Adam, from the first Adam .....	.....	.....	iii. 24-38.	.....
15. The Temptation	iv. 1-11.	i. 12, 13.	iv. 1-13.	.....
16. The further witness of the Baptist, His answer to the Priests and Levites sent from Jerusalem .....	.....	.....	.....	i. 15-18.
His further testimony to Jesus .....	.....	.....	.....	i. 19-28.
The next day he points out Jesus to two of his disciples, who thereupon follow Him .....	.....	.....	.....	i. 29-34.
One of these, Andrew, brings Peter to Him .....	.....	.....	.....	i. 35-39.
Jesus setting out for Galilee finds Philip, who brings Nathaniel to Him ...	.....	.....	.....	i. 40-42.
17. The third day after He comes to Cana in Galilee, where he turns water into wine .....	.....	.....	.....	i. 43-52.
He remains with his mother a few days at Capernaum .....	.....	.....	.....	ii. 1-11.
18. He goes up to the Passover at Jerusalem and cleanses the Temple .....	.....	.....	.....	ii. 12.
The Jews question Him thereon .....	.....	.....	.....	ii. 13-17.
Many at Jerusalem believe in Him ...	.....	.....	.....	ii. 18-22.
19. Nicodemus comes to Him by night ...	.....	.....	.....	ii. 23-25.
20. Jesus by His disciples baptizes in Judea more people than John, who as yet was not cast into prison .....	.....	.....	.....	iii. 1-21.
His disciples ask John about the purifying effects of baptism and the increase of the disciples of Jesus .....	.....	.....	.....	iii. 22-24.
His reply .....	.....	.....	.....	iii. 25, 26.
21. Jesus passing through Samaria, at Sychar holds discourse with a Samaritan woman .....	.....	.....	.....	iii. 27-36.
He stays at Sychar many days and converts many of the people .....	.....	.....	.....	iv. 1-26.
22. Jesus passes on into Galilee	iv. 12.	i. 14.	iv. 14.	iv. 27-42.
At Cana he heals the son of a nobleman of Capernaum .....	.....	.....	.....	iv. 43-45.
23. He comes to Nazareth and is rejected there .....	.....	.....	iv. 16-30.	iv. 46-54.
He takes up His abode at Capernaum ...	iv. 13.	.....	iv. 31 pt.	.....
Thereby fulfilling Isaiah ix. 1, 2.	iv. 14-16.	.....	.....	.....
He preaches repentance	iv. 17.	i. 15.	.....	.....
He calls Andrew and Peter and the two sons of Zebedee to follow him	iv. 18-22.	i. 16-20.	.....	.....

INDEX OF THE HARMONY.

lvii

	MATTHEW.	MARK.	LUKE.	JOHN.
24. The people wonder at His teaching in the synagogue at Capernaum .....	.....	i. 21, 22.	iv. pt. 31, 32.	.....
He heals a man with an unclean spirit...	.....	i. 23-28.	iv. 33-37.	.....
And Peter's wife's mother	viii. 14, 15.	i. 29-31.	iv. 38, 39.	.....
At even they bring crowds of diseased persons	viii. 16, 17.	i. 32-34.	iv. 40, 41.	.....
He retires, but Peter and others find Him, and bring Him back .....	.....	i. 35-38.	iv. 42, 43.	.....
He traverses Galilee healing and teaching	iv. 23, 24.	i. 39.	iv. 44.	.....
The second call of Andrew and Peter and the sons of Zebedee, and the miraculous draught of fishes.....	.....	.....	v. 1-11.	.....
25. The Sermon on the Mount	iv. 25, v. 1, 2.	.....	.....	.....
1. The Beatitudes	v. 3-12.	.....	.....	.....
2. The need of sincerity	v. 13-20.	.....	.....	.....
3. Spiritual exposition of the sixth Commandment.....	v. 21-26.	.....	.....	.....
4. Spiritual exposition of the seventh Commandment.....	v. 27-32.	.....	.....	.....
5. Spiritual exposition of the third Commandment.....	v. 33-37.	.....	.....	.....
6. Against revenge	v. 38-48.	.....	.....	.....
7. Of almsdoing	vi. 1-4.	.....	.....	.....
8. Of prayer	vi. 5-15.	.....	.....	.....
9. Of fasting	vi. 16-18.	.....	.....	.....
10. Against worldliness	vi. 19-34.	.....	.....	.....
11. Against judging others	vii. 1-5.	.....	.....	.....
12. Of due reserve out of reverence for truth	vii. 6.	.....	.....	.....
13. Certainty of prayer being answered for good.....	vii. 7-12.	.....	.....	.....
14. The strait gate and the broad way...	vii. 13, 14.	.....	.....	.....
15. Warning against false prophets ...	vii. 15-20.	.....	.....	.....
16. Necessity of doing Christ's commands	vii. 21-27.	.....	.....	.....
Astonishment of the people at His teaching	vii. 28, 29.	.....	.....	.....
26. Jesus heals a leper	viii. 1-4.	i. 40-44.	v. 12-14.	.....
Who publishes the miracle .....	.....	i. 45.	v. 15, 16.	.....
He heals a paralytic let down through his roof	ix. 2-8.	ii. 1-12.	v. 17-26.	.....
27. He calls Levi	ix. 9.	ii. 13, 14.	v. 27, 28.	.....
At the feast which Levi makes the Scribes murmur at His eating with sinners.....	ix. 10-13.	ii. 15-17.	v. 29, 32.	.....
He answers their questions as to the difference between His own and John's disciples	ix. 14-17.	ii. 18-22.	v. 33-39.	.....
28. The disciples gather corn on the Sabbath	xii. 1-8.	ii. 23-28.	vi. 1-5.	.....
On the next Sabbath He heals a man with a withered hand	xii. 9-13.	iii. 1-5.	vi. 6-10.	.....
The Pharisees (and Herodians, Mark) plot against Him	xii. 14.	iii. 6.	vi. 11.	.....
He leaves that place but remains in Galilee, healing the diseased	xii. 15, 16.	iii. 7-12.	.....	.....
Fulfilling thereby Is. xlii. 1.	xii. 17-21.	.....	.....	.....

	MATTHEW.	MARK.	LUKE.	JOHN.
He heals two blind in the house, and cures a dumb demoniac.....	ix. 27-33.	.....	.....	.....
The Pharisees attribute His power to Beelzebub	ix. 34.	.....	.....	.....
He continues His circuit in Galilee ...	ix. 35.	.....	.....	.....
29. Compassionating the crowds He bids them pray for labourers to be sent out amongst them.....	ix. 36-38.	.....	.....	.....
He Himself spends the night in prayer...	.....	.....	vi. 12.	.....
In the morning He ordains the Twelve...	x. 1-4.	iii. 13-19.	vi. 13-16.	.....
He charges them	x. 5-42.	.....	.....	.....
After this He proceeds with His teaching	xi. 1.	.....	.....	.....
30. The discourse called the Sermon in the Plain .....	.....	.....	vi. 17-19.	.....
1. The Beatitudes .....	.....	.....	vi. 20-23.	.....
2. The Woes .....	.....	.....	vi. 24-26.	.....
3. Against revenge .....	.....	.....	vi. 27-36.	.....
4. Against judging others .....	.....	.....	vi. 37-42.	.....
5. Men known by their conversation...	.....	.....	vi. 43-45.	.....
6. Necessity of doing Christ's commands .....	.....	.....	vi. 46-49.	.....
31. The miracle of healing the Centurion's servant	viii. 5-13.	.....	vii. 1-10.	.....
The restoring to life the widow's son at Nain .....	.....	.....	vii. 11-17.	.....
32. The Baptist's disciples ask if Jesus be the Messiah	xi. 2-19.	.....	vii. 18-35.	.....
He upbraids Chorazin	xi. 20-30.	.....	.....	.....
33. His feet are anointed by a penitent woman.....	.....	.....	vii. 36-50.	.....
34. He continues his circuit, ministered to by certain women .....	.....	.....	viii. 1-3.	.....
Multitudes flock to Him .....	.....	iii. 20.	viii. 4 pt.	.....
His friends come to take Him away ...	.....	iii. 21.	.....	.....
The Scribes attribute his power to Beelzebub .....	.....	iii. 22-30.	.....	.....
His mother and brethren also come to take Him away	xii. 46-50.	iii. 31-35.	.....	.....
35. He begins to teach by parables.....	xiii. 1-3 pt.	iv. 1, 2.	viii. pt. 4.	.....
1. The Sower	xiii. pt. 3-23.	iv. 3-20.	viii. 5-15.	.....
On using the light we have .....	.....	iv. 21-25.	viii. 16-18.	.....
The interruption attempted by His mother and brethren put here by St. Luke (at the end of his short notice of teaching by parables, Matthew and Mark put it at the beginning)...	.....	.....	viii. 19-21.	.....
2. The Tares	xiii. 24-30.	.....	.....	.....
3. The Kingdom likened to seed sown and growing to maturity.....	.....	iv. 26-29.	.....	.....
4. The Grain of Mustard-seed	xiii. 31, 32.	iv. 30-32.	.....	.....
5. The Leaven	xiii. 33.	.....	.....	.....
He speaks thus in parables fulfilling Psalm lxxviii. 2.	xiii. 34, 35.	iv. 33, 34.	.....	.....
The explanation in the house of the parable of the Tares	xiii. 36-43.	.....	.....	.....
6. The Hidden Treasure	xiii. 44.	.....	.....	.....
7. The Pearl of Great Price	xiii. 45, 46.	.....	.....	.....
8. The Draw-net	xiii. 47-50.	.....	.....	.....

INDEX OF THE HARMONY.

lix

	MATTHEW.	MARK.	LUKE.	JOHN.
The conclusion	xiii. 51-53.	.....	.....	.....
36. He stills the winds and the waves... In the country of the Gergesenes (Gadarenes, Mark and Luke) He cures two demoniacs, (one, Mark and Luke)	viii. 18 || 23-27. viii. 28-34, ix. 1.	iv. 35-41. v. 1-17.	viii. 22-25. viii. 26-37.	..... .....
The demoniac now cured desires to return with Him .....	.....	v. 18-20.	viii. 38, 39.	.....
On His return He restores to life the daughter of Jairus, and by the way heals a woman in the crowd who had an issue	ix. 18-26.	v. 21, 43.	viii. 40-56.	.....
37. The miracle at Jerusalem at the pool of Bethesda on the man infirm thirty-eight years .....	.....	.....	.....	v. 1-15.
The subsequent discourse .....	.....	.....	.....	v. 16-47.
38. Jesus returns to His own country and is despised	xiii. 54-58.	vi. 1-6.	.....	.....
The Twelve are sent forth two and two... ..	.....	vi. 7-13.	ix. 1-6.	.....
39. Herod's questioning about Him ...	xiv. 1, 2.	vi. 14-16.	ix. 7-9.	.....
Retrospective history of the Baptist's death	xiv. 3-12.	vi. 17-29.	.....	.....
40. Hearing that the fame of His disciples' miracles had reached Herod, Jesus retires to a desert place with them ...	xiv. 13 pt.	vi. 30-32.	ix. 10.	vi. 1.
Multitudes follow, who excite His compassion	xiv. pt. 13, 14.	vi. 33, 34.	ix. 11.	vi. 2.
The miracle of feeding five thousand... ..	xiv. 15-21.	vi. 35-44.	ix. 12-17.	vi. 3-14.
Jesus comes to them at night in the storm, walking upon the water (Peter essaying the same, begins to sink, Matthew)	xiv. 22-33.	vi. 45-52.	.....	vi. 15-21.
Landing in Gennesaret, He heals all the diseased	xiv. 34-36.	vi. 53-56.	.....	.....
41. Discourse on the Eucharist in the synagogue of Capernaum after the miracle.....	.....	.....	.....	vi. 22-66.
Many reject Him, Peter and the rest confess Him .....	.....	.....	.....	vi. 67-71.
Jesus walks no more in Judæa .....	.....	.....	.....	vii. 1.
42. He rebukes the Pharisees for making void the Law by their traditions	xv. 1-9.	vii. 1-11.	.....	.....
He teaches the true purity of heart ...	xv. 10-20.	vii. 14-23.	.....	.....
43. He goes into the parts of Tyre and Sidon and heals the daughter of the Syrophenician.....	xv. 21-28.	vii. 24-30.	.....	.....
On His return to Galilee He heals many	xv. 29-31.	vii. 31.	.....	.....
Especially one that was deaf and dumb... ..	.....	vii. 32-37.	.....	.....
He feeds four thousand	xv. 32-38.	viii. 1-9.	.....	.....
44. On His return to Magdala (Dalmathia, Mark) the Pharisees and Sadducees seek a sign	xv. 39, xvi. 1-4.	viii. 10-13.	.....	.....
He warns the disciples against the leaven of the Pharisees	xvi. 5-12.	viii. 14-21.	.....	.....
At Bethsaida He heals a blind man by stages .....	.....	viii. 22-26.	.....	.....
45. Near to Cæsarea Philippi Peter confesses Jesus to be the Son of God.....	xvi. 13-16.	viii. 27-29.	ix. 18-20.	.....

	MATTHEW.	MARK.	LUKE.	JOHN.
The promise to Peter	xvi. 17-19.	.....	.....	.....
He enjoins the Twelve not to reveal this truth, and acquaints them with his coming Passion	xvi. 20, 21.	viii. 30-32 pt.	ix. 21, 22.	.....
He rebukes Peter for desiring to save Him from suffering	xvi. 22, 23.	viii. pt. 32, 33.	.....	.....
The condition of being Christ's disciple... ..	xvi. 24-28.	viii. 34-38, ix. 1.	ix. 23-27.	.....
46. The Transfiguration	xvii. 1-13.	ix. 2-13.	ix. 28-36.	.....
The miracle of healing the lunatic child.....	xvii. 14-21.	ix. 14-29.	ix. 37-42.	.....
He again informs them of His Passion... ..	xvii. 22, 23.	ix. 30-32.	ix. 43-45.	.....
The miracle of the stater in the mouth of the fish	xvii. 24-27.	.....	.....	.....
47. The disciples question who shall be the greatest in the kingdom.....	xviii. 1-6.	ix. 33-37.	ix. 46-48.	.....
John relates how he forbade one to cast out devils in the name of Jesus... ..	.....	ix. 38-40.	ix. 49, 50.	.....
On offences	xviii. 7-14.	ix. 41-50.	.....	.....
Rules of conduct on receiving offence... ..	xviii. 15-22.	.....	.....	.....
The parable of the Unmerciful Servant... ..	xviii. 23-35.	.....	.....	.....
48. Jesus refuses at first to go up to the Feast of Tabernacles .....	.....	.....	.....	vii. 2-9.
The Jews debate on His absence .....	.....	.....	.....	vii. 10-13.
Going up to Jerusalem, James and John desire to send down fire from heaven on a Samaritan village that would not receive Him .....	.....	.....	ix. 51-56.	.....
Three replies to offers of service (two, Matthew)	viii. 19-22.	.....	ix. 57-62.	.....
49. In the middle of the Feast Jesus appears and teaches in the Temple, the minds of the people are divided, and the Pharisees send to apprehend Him .....	.....	.....	.....	vii. 14-36.
On the last day of the Feast He teaches again .....	.....	.....	.....	vii. 37-39.
There is great division about Him.....	.....	.....	.....	vii. 40-44.
The officers return without seizing Him .....	.....	.....	.....	vii. 45-49.
Nicodemus remonstrates with the Sanhedrim .....	.....	.....	.....	vii. 50-53.
50. The next morning they bring into the Temple a woman taken in adultery .....	.....	.....	.....	viii. 1-11.
His further discourse on His divine nature .....	.....	.....	.....	viii. 12-58.
They threaten to stone Him, but He passes out .....	.....	.....	.....	viii. 59.
51. The same day, being the Sabbath, He opens the eyes of a man born blind... ..	.....	.....	.....	ix. 1-7.
The Pharisees question him and for his faithful testimony cast him out of the synagogue .....	.....	.....	.....	ix. 8-34.
Jesus finds him and reveals Himself to him .....	.....	.....	.....	ix. 35-39.
His subsequent discourse .....	.....	.....	.....	{ ix. 40, 41. { x. 1-21.
52. He appoints the Seventy and gives them a charge.....	.....	.....	x. 1-16.	.....
They return; His discourse thereon...	.....	.....	x. 17-24.	.....

INDEX OF THE HARMONY.

lxi

	MATTHEW.	MARK.	LUKE.	JOHN.
lawyer asks Him what to do to it eternal life	x. 25-28.	.....
parable of the Good Samaritan	x. 29-37.	.....
being hospitably entertained at any, rebukes Martha's carefulness approves Mary's choice	x. 38-42.	.....
teaches His disciples how to pray...	xi. 1-4.	.....
enforces constancy in prayer by parable of the Importunate d	xi. 5-13.	.....
the Feast of the Dedication at Jerusalem the Jews seek to stone	x. 22-38.
try to apprehend Him	x. 39.
retires beyond Jordan.....	xix. 1, 2.	x. 1.	.....	x. 40-42.
casts out a devil that was dumb l and dumb, Matthew).....	xii. 22.	.....	xi. 14.	.....
Pharisees attribute His power to subul	xii. 23-30.	.....	xi. 15-23.	.....
the unclean spirit returns	xii. 43-45.	.....	xi. 24-26.	.....
preaches against the Holy Ghost forgiven.....	xii. 31-37.	.....	.....	.....
temptation by a woman in the com- munion	xi. 27, 28.	.....
Pharisees seek a sign	xii. 38-42.	.....	xi. 29-32.	.....
making observations	xi. 33-36.	.....
going with a Pharisee, Jesus up- braids the Pharisees and Lawyers	xi. 37-52.	.....
press and lie in wait for His disciples	xi. 53, 54.	.....
crowd being very great, He warns of the leaven of the Pharisees, not to fear man	xii. 1-12.	.....
of the crowd desires Him to the partition of his inheritance...	xii. 13, 14.	.....
utters the parable of the Rich and Poor	xii. 15-21.	.....
warns His disciples against covetous- ness	xii. 22-34.	.....
exhorts to watchfulness	xii. 35-48.	.....
stress and division to be caused by the Gospel foretold	xii. 49-53.	.....
exhorts the crowd to wisdom by signs of the times.....	xii. 54-59.	.....
enforces repentance on all from account of the Galileans slain by Herod	xiii. 1-5.	.....
parable of the Barren Fig-tree	xiii. 6-9.	.....
Sabbath He heals a woman who has been afflicted eighteen years	xiii. 10-13.	.....
the ruler of the synagogue shewing astonishment, Jesus answers him	xiii. 14-17.	.....
utters the parables of the Grain of Mustard-seed and the Leaven	xiii. 18-21.	.....
having reached the limits of His journey in Perea, He turns again towards Jerusalem	xiii. 22.	.....
question 'Are there few that be faithful?' gives occasion to an exhorta- tion to speedy and true repentance	xiii. 23-30.	.....

	MATTHEW.	MARK.	LUKE.	JOHN.
News is brought of the sickness of Lazarus .....	.....	.....	.....	xi. 1-16.
The answer of Jesus to the Pharisee who told Him Herod sought to kill Him ...	.....	.....	xiii. 31-35.	.....
60. He heals a dropsical man on the Sabbath .....	.....	.....	xiv. 1-6.	.....
He rebukes those who sought the chief seats .....	.....	.....	xiv. 7-11.	.....
The principle of choosing guests.....	.....	.....	xiv. 12-14.	.....
The parable of the Man who made a Great Supper .....	.....	.....	xiv. 15-24.	.....
He warns the crowd of the need to give up all to become His disciples .....	.....	.....	xiv. 25-35.	.....
61. The Scribes and Pharisees murmur at Jesus for receiving sinners .....	.....	.....	xv. 1-3.	.....
He thereupon delivers three parables—				
1. The Lost Sheep .....	.....	.....	xv. 4-7.	.....
2. The Lost Money .....	.....	.....	xv. 8-10.	.....
3. The Prodigal Son .....	.....	.....	xv. 11-32.	.....
62. He delivers to His disciples the parable of the Unjust Steward.....	.....	.....	xvi. 1-13.	.....
The covetous Pharisees deride Him, and He reproves them .....	.....	.....	xvi. 14-18.	.....
The parable of Dives and Lazarus .....	.....	.....	xvi. 19-31.	.....
63. On giving offence and on forgiveness .....	.....	.....	xvii. 1-4.	.....
The Apostles desire in consequence an increase of faith .....	.....	.....	xvii. 5-10.	.....
64. He raises Lazarus from the grave... Consequent determination of the Chief Priests to seize Him. The prophecy of Caiaphas .....	.....	.....	.....	xi. 17-46.
He retires to Ephraim, near the wilderness .....	.....	.....	.....	xi. 47-53.
65. The Jews at Jerusalem debate as to His coming to the Passover .....	.....	.....	.....	xi. 54.
On the way to Jerusalem He heals ten lepers .....	.....	.....	xvii. 11-19.	xi. 55-57.
On the secret growth of the kingdom and the unexpectedness of the judgment.....	.....	.....	xvii. 20-36.	.....
On perseverance in prayer, with the parable of the Unjust Judge.....	.....	.....	xviii. 1-8.	.....
Against self-complacency, with the parable of the Pharisee and the Publican .....	.....	.....	xviii. 9-14.	.....
66. His answer to the Pharisees touching divorce.....	xix. 3-12.	x. 2, 12.	.....	.....
He blesses little children brought to Him.....	xix. 13-15.	x. 13-16.	xviii. 15-17.	.....
67. The young man with great possessions asks what to do to inherit eternal life	xix. 16-22.	x. 17-22.	xviii. 18-23.	.....
The danger of riches.....	xix. 23-26.	x. 23-27.	xviii. 24-27.	.....
The reward of following Christ in poverty.....	xix. 27-30.	x. 28-31.	xviii. 28-30.	.....
The parable of the Labourers in the Vineyard	xx. 1-16.	.....	.....	.....
68. Jesus foretells His Passion	xx. 17-19.	x. 32-34.	xviii. 31-34.	.....
The mother of Zebedee's sons asks for the first place in the Kingdom for her sons	xx. 20-28.	x. 35-45.	.....	.....

INDEX OF THE HARMONY.

lxiii

	MATTHEW.	MARK.	LUKE.	JOHN.
69. The miracle of healing blind Barti- maeus (two blind, Matthew)	xx. 29-34.	x. 46-52.	xviii. 35-43. xix. 1-10.	.....
Zacchæus becomes a disciple .....	.....	.....	xix. 11-28.	.....
The parable of the Ten Pounds .....	.....	.....	.....	.....
70. He comes to Bethany, where He is anointed by Mary	xxvi. 6-13.	xiv. 3-9.	.....	xii. 1-8.
The Jews come in numbers to see Lazarus as well as Jesus .....	.....	.....	.....	xii. 9-11.
71. He enters Jerusalem in triumph ...	xxi. 1-11.	xi. 1-11.	xix. 29-41.	xii. 12-19.
At sight of the city He weeps over it ...	.....	.....	xix. 42-44.	.....
The incident of finding the barren fig- tree, and the second clearing of the Temple.....	xxi. 12-22.	xi. 12-26.	xix. 45, 46. xix. 47, 48.	.....
He teaches daily in the Temple .....	.....	.....	.....	xii. 20-50.
72. The Greeks desire to see Jesus .....	.....	.....	.....	.....
73. He refuses to tell His authority to the Chief Priests.....	xxi. 23-27.	xi. 27-33.	xx. 1-8.	.....
The parable of the Two Sons	xxi. 28-32.	.....	.....	.....
Also of the Householder who planted a Vineyard.....	xxi. 33-46.	xii. 1-12.	xx. 9-19.	.....
Also of the Marriage Supper	xxii. 1-14.	.....	.....	.....
74. The Pharisees and Herodians seek to entangle Him in His talk.....	xxii. 15-22.	xii. 13-17.	xx. 20-26.	.....
The Sadducees follow them with a question about the Resurrection	xxii. 23-33.	xii. 18-27.	xx. 27-40.	.....
One of the Pharisees, a lawyer, next asks which is the great command- ment.....	xxii. 34-40.	xii. 28-34.	.....	.....
He then silences them by asking how Christ should be David's son	xxii. 41-46.	xii. 35-37.	xx. 41-44.	.....
He then denounces the Pharisees	xxiii. 1-12.	xii. 38-40.	xx. 45-47.	.....
And pronounces woes upon them	xxiii. 13-39.	.....	.....	.....
75. Jesus observes a widow cast her gift into the Treasury .....	.....	xii. 41-44.	xxi. 1-4.	.....
He foretells the destruction of the City and Temple.....	xxiv. 1-51.	xiii. 1-37.	xxi. 5-36.	.....
The parable of the Ten Virgins	xxv. 1-13.	.....	.....	.....
Also of the Talents	xxv. 14-30.	.....	.....	.....
Description of the Last Judgment.....	xxv. 31-46.	.....	.....	.....
By day He teaches in the Temple, and at night goes to the Mount of Olives .....	.....	.....	xxi. 37, 38.	.....
Two days before the Passover the Chief Priests consult how to take Him by craft and kill Him	xxvi. 1-5.	xiv. 1, 2.	xxii. 1, 2.	.....
Judas offers to betray Him to them ...	xxvi. 14-16.	xiv. 10, 11.	xxii. 3-6.	.....
76. He orders preparation to be made for keeping the Passover	xxvi. 17-20.	xiv. 12-17.	xxii. 7-14.	.....
His first words at supper.....	.....	.....	xxii. 15-18.	.....
He washes the disciples' feet .....	.....	.....	.....	xiii. 1-20.
He announces His betrayal.....	xxvi. 21-25.	xiv. 18-21.	.....	.....
The institution of the Eucharist.....	xxvi. 26-28.	xiv. 22-24.	xxii. 19, 20.	.....
He refuses the cup Himself	xxvi. 29.	xiv. 25.	.....	.....
He again speaks of the traitor .....	.....	.....	xxii. 21-23.	.....
He sends Judas out .....	.....	.....	.....	xiii. 21-32.
The Twelve dispute as to precedence... ..	.....	.....	xxii. 24-30.	.....
Having sung a hymn they proceeded to go forth	xxvi. 30.	xiv. 26.	.....	.....
He foretells their desertion of Him ...	xxvi. 31, 32.	xiv. 27, 28.	.....	.....

	MATTHEW.	MARK.	LUKE.	JOHN.
He gives them a new commandment.....	.....	.....	.....	xiii. 33-35.
Peter offers to die with Him	xxvi. 33.	xiv. 29.	.....	.....
.....	.....	.....	xxii. 31, 32.	.....
.....	.....	.....	.....	xiii. 36.
.....	.....	.....	xxii. 33.	xiii. 37.
.....	xxvi. 34, 35.	xiv. 30, 31.	xxii. 34.	xiii. 38.
.....	.....	.....	xxii. 35-38.	.....
Jesus counsels to provide a sword .....	.....	.....	.....	.....
77. The last discourse in eight parts—				
1. He announces His departure to the Father .....	.....	.....	.....	xiv. 1-4.
2. Thomas asks the way. His reply.....	.....	.....	.....	xiv. 5-7.
3. Philip asks to see the Father. His answer and promise of a Comforter .....	.....	.....	.....	xiv. 8-21.
4. Jude asks as to His manifesting Himself only to His disciples. His reply .....	.....	.....	.....	xiv. 22-31.
5. The true Vine, and how the branches bear fruit .....	.....	.....	.....	xv. 1-17.
6. He announces persecutions, but again promises the Comforter in His own name .....	.....	.....	.....	xv. 17-27.
7. He reverts to His departure .....	.....	.....	.....	xvi. 1-4.
A third time refers to the Comforter. His coming and His office .....	.....	.....	.....	xvi. 5-16.
Some question what is meant by His absence for a little while. He answers and promises joy in prayer .....	.....	.....	.....	xvi. 17-33.
8. The great intercession .....	.....	.....	.....	xvii. 1-26.
78. Jesus prays in the garden at Gethsemane	xxvi. 36-46.	xiv. 32-42.	xxii. 39-46.	xviii. 1.
The band with the officers come, and Judas betrays Jesus with a kiss	xxvi. 47-50 pt.	xiv. 43-45.	xxii. 47, 48.	xviii. 2, 3.
They are struck with awe at first .....	.....	.....	.....	xviii. 4-9.
Then they lay hands on Him	xxvi. pt. 50.	xiv. 46.	.....	.....
One of them (Peter, John) cuts off the ear of the High Priest's servant	xxvi. 51-54.	xiv. 47.	xxii. 49, 50.	xviii. 10, 11.
He heals the servant's ear .....	.....	.....	xxii. 51.	.....
He speaks to the officers; the disciples forsake Him and flee	xxvi. 55, 56.	xiv. 48-50.	xxii. 52, 53.	.....
A certain young man being seized escapes .....	.....	xiv. 51, 52.	.....	.....
79. Jesus is led first to the house of Annas	xxvi. 57.	xiv. 53.	xxii. 54 pt.	xviii. 12-14.
Peter thrice denies Him	xxvi. 58.	xiv. 54.	xxii. pt. 54, 55.	xviii. 15-18.
.....	xxvi. 69-75.	xiv. 66-72.	xxii. 56-62.	xviii. 25-27.
Jesus is examined by the High Priest ...	xxvi. 59, 60.	xiv. 55, 56.	.....	.....
.....	.....	.....	.....	xviii. 19-23.
.....	xxvi. 61, 66.	xiv. 57-64.	.....	.....
They spit upon Him and buffet Him... ..	xxvi. 67, 68.	xiv. 65.	xxii. 63-65.	.....
Early in the morning He is led to Caiaphas .....	.....	.....	.....	xviii. 24.
And placed before the Sanhedrim	xxviii. 1.	xv. 1 pt.	xxii. 66-71.	.....
Thence He is carried to Pilate	xxviii. 2.	xv. pt. 1.	xxiii. 1.	xviii. 28.
The despair of Judas	xxviii. 3-10.	.....	[Acts 1. 16-20.]	.....
80. They accuse Him to Pilate of sedition and treason	xxviii. 11-14.	xv. 2-5.	xxiii. 2-4.	.....
On the mention of Galilee, Pilate sends Him to Herod .....	.....	.....	xxiii. 5-12.	.....

INDEX OF THE HARMONY.

lxv

	MATTHEW.	MARK.	LUKE.	JOHN.
On His return from Herod, Pilate again examines Him .....	.....	.....	.....	xviii. 29-38. pt.
Pilate declares His innocence and offers to release Him (Pilate's wife sends a message to him, Matt.), but they demand Barabbas	xxvii. 15-21.	xv. 6-11.	xxiii. 13-19.	xviii. pt. 38-40.
Jesus is crowned with thorns and insulted with blows .....	.....	.....	.....	xix. 1-3.
Pilate makes another effort to release Him	xxvii. 22.	xv. 12, 13.	xxiii. 20, 21.	xix. 4-6.
On hearing that He had 'made Himself the Son of God' he examines Him afresh privately .....	.....	.....	.....	xix. 7-11.
He makes a third effort with the priests	xxvii. 23.	xv. 14.	xxiii. 22-24.	xix. 12-15.
Pilate washes his hands before them ...	xxvii. 24, 25.	.....	.....	.....
He releases Barabbas	xxvii. 26 pt.	xv. 15 pt.	xxiii. 25 pt.	.....
And delivers Jesus to be scourged and crucified	xxvii. pt. 26.	xv. pt. 15.	xxiii. pt. 25.	xix. 16 pt.
The soldiers mock Him	xxvii. 27-30.	xv. 16-19.	.....	xix. pt. 16.
And lead Him away	xxvii. 31.	xv. 20.	.....	xix. 17 pt.
81. He goes forth bearing His cross ...	.....	.....	.....	.....
Which they afterwards compel Simon the Cyrenian to bear	xxvii. 32.	xv. 21.	xxiii. 26.	.....
A crowd of women compassionate Him... ..	.....	.....	xxiii. 27-31.	.....
Two thieves are led with Him .....	.....	.....	xxiii. 32.	.....
They come to Golgotha	xxvii. 33.	xv. 22.	xxiii. 33 pt.	xix. pt. 17.
They give Him vinegar and gall (wine and myrrh, Mark)	xxvii. 34.	xv. 23.	.....	.....
They crucify Him	xxvii. 35 pt.	xv. 24 pt.	xxiii. pt. 33.	xix. 18 pt.
And with Him the two thieves	xxvii. 38.	xv. 27, 28.	xxiii. pt. 33.	xix. pt. 18.
The first word from the Cross— 1. 'Father, forgive them' .....	.....	.....	xxiii. 34 pt.	.....
The soldiers divide His garments by lot... ..	xxvii. pt. 35, 36.	xv. pt. 24.	xxiii. pt. 34.	xix. 23, 24.
The hour of the Crucifixion .....	.....	xv. 25.	.....	.....
The people gaze on Him .....	.....	.....	xxiii. 35 pt.	.....
They that pass by blaspheme Him.....	xxvii. 39, 40.	xv. 29, 30.	.....	.....
Also the Chief Priests and the rulers... ..	xxvii. 41-43.	xv. 31, 32 pt.	xxiii. pt. 35.	.....
And the soldiers .....	.....	.....	xxiii. 36, 37.	.....
And both thieves (at first)	xxvii. 44.	xv. pt. 32.	.....	.....
The title on the Cross	xxvii. 37.	xv. 26.	xxiii. 38.	xix. 19.
The Chief Priests in vain desire Pilate to alter it.....	.....	.....	.....	xix. 20-22.
One of the thieves becomes penitent ...	.....	.....	xxiii. 39-42.	.....
The second word from the Cross— 2. This day shalt thou be with Me in Paradise .....	.....	.....	xxiii. 43.	.....
The sixth hour and the darkness	xxvii. 45.	xv. 33.	xxiii. 44, 45 pt.	.....
The names of those who stood by the Cross .....	.....	.....	.....	xix. 25.
The third word from the Cross— 3. 'Woman, behold thy son' .....	.....	.....	.....	xix. 26, 27.
The fourth word from the Cross— 4. 'Eli, Eli, lama sabachthani'	xxvii. 46, 47.	xv. 34, 35.	.....	.....

	MATTHEW.	MARK.	LUKE.	JOHN.
The fifth word from the Cross—				
5. 'I thirst' .....	.....	.....	.....	xix. 28.
One of the bystanders gives Him vinegar.....	xxvii. 48, 49.	xv. 36.	.....	xix. 29.
The sixth word from the Cross—				
6. 'It is finished' .....	.....	.....	.....	xix. 30 pt.
The seventh word from the Cross—				
7. 'Father, into Thy hands'.....	.....	.....	xxiii. 46 pt.	.....
Jesus expires	xxvii. 50.	xv. 37.	xxiii. pt. 46.	xix. pt. 30.
The veil of the Temple is rent	xxvii. 51.	xv. 38.	xxiii. pt. 45.	.....
There is an earthquake and the graves are opened	xxvii. 52, 53.	.....	.....	.....
The Centurion believes	xxvii. 54.	xv. 39.	xxiii. 47.	.....
The crowd beat on their breasts and return .....	.....	.....	xxiii. 48.	.....
The women stood beholding	xxvii. 55, 56.	xv. 40, 41.	xxiii. 49.	.....
The Jews having desired that the bodies might be taken down before the Sabbath, the legs of the thieves are broken .....	.....	.....	.....	xix. 31, 32.
But finding Jesus to be already dead, a soldier pierces His side .....	.....	.....	.....	xix. 33-37.
82. In the evening Joseph of Arimathea begs the body of Jesus and lays it in his own new tomb. The women see the place	xxvii. 57-61.	xv. 42-47.	xxiii. 50-56.	xix. 38-42.
The Chief Priests seal the sepulchre and set a watch	xxvii. 62-66.	.....	.....	.....
83. On the day after the Sabbath the women go to the sepulchre early. Mary Magdalene arrives first	xxviii. 1.	xvi. 1, 2.	xxiv. 1.	xx. 1.
There had been an earthquake, and an angel had rolled away the stone from the mouth of the sepulchre, terrifying the guard.....	xxviii. 2-4.	.....	.....	.....
The women coming, finds things so ...	.....	xvi. 3, 4.	xxiv. 2.	.....
They enter, but find not the body .....	.....	.....	xxiv. 3.	.....
They see two angels, who (one of them, Matt. and Mark) speak to them	xxviii. 5-7.	xvi. 5-7.	xxiv. 4-7.	.....
They run to tell the disciples	xxviii. 8.	xvi. 8.	xxiv. 8, 9.	.....
The women's names .....	.....	.....	xxiv. 10.	.....
Jesus after His Resurrection appears first to Mary Magdalene. She, the first at the tomb, is the first to tell the disciples that the sepulchre was empty ...	.....	xvi. 9, 10.	.....	xx. 2.
The Apostles do not believe her.....	.....	xvi. 11	xxiv. 11.	.....
But Peter and John (Peter, Luke) run to the tomb and return .....	.....	.....	xxiv. 12.	xx. 3-10.
Mary Magdalene who had returned stays behind and meets Jesus .....	.....	.....	.....	xx. 11-18.
Jesus meets the women going home	xxviii. 9, 10.	.....	.....	.....
The guard report to the Chief Priests what had occurred	xxviii. 11-15.	.....	.....	.....
He appears to two disciples on their way to Emmaus .....	.....	xvi. 12, 13.	xxiv. 13-35.	.....
The same evening He appears to the Ten in the absence of Thomas .....	.....	.....	xxiv. 36-49.	xx. 19-23.
Thomas refuses to believe unless He see and touch Him.....	.....	.....	.....	xx. 24, 25.

INDEX OF THE HARMONY.

lxvii

	MATTHEW.	MARK.	LUKE.	JOHN.
On that day week He appears again to the Apostles, Thomas being present .....	.....	xvi. 14.	.....	xx. 26-31.
84. He meets them on the mountain in Galilee	xxviii. 16, 17.	.....	.....	.....
And again in the dawn on the lake, when seven of the Apostles were fishing ...	.....	.....	.....	xxi. 1-25.
85. His parting charge	xxviii. 18-20.	xvi. 15-18.	.....	.....
The Ascension .....	.....	xvi. 19.	xxiv. 50, 51.	.....
The Apostles return to Jerusalem .....	.....	.....	xxiv. 52, 53.	.....
And go forth to preach the Gospel,.....	.....	xvi. 20.	.....	.....

HARMONY
OF THE
FOUR GOSPELS.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

MATTHEW.

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

MARK.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

LUKE, I.

JOHN.

§ 1.

Ι. ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπε-
χείρησαν ἀνατάξασθαι διήγησιν
περὶ τῶν πεπληροφορημένων ἐν
ἡμῖν πραγμάτων, ² καθὼς παρέδο-
σαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται
καὶ ὑπηρέται γενόμενοι τοῦ λόγου,
³ ἔδοξε καὶ μοι, παρηκολουθηκῶτι ἀνω-
θεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ
γράψαι, κράτιστε Θεόφιλε, ⁴ ἵνα
ἐπιγνῶς περὶ ὧν κατηχήθης λόγων
τὴν ἀσφάλειαν.

§ 2.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώ-
δου τοῦ βασιλέως τῆς Ἰουδαίας
ιερεὺς τις ὀνόματι Ζαχαρίας ἐξ
ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ
ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ
ὄνομα αὐτῆς Ἐλισάβετ. ⁶ ἦσαν δὲ
δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ,
πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς
καὶ δικαίωμασι τοῦ Κυρίου ἁμεμῶτες.
⁷ καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ
Ἐλισάβετ ἦν στείρα, καὶ ἀμφότε-
ροι προβεβηκότες ἐν ταῖς ἡμέραις
αὐτῶν ἦσαν. ⁸ Ἐγένετο δὲ ἐν τῷ
ιερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ,
⁹ κατὰ τὸ ἔθος τῆς ιερατείας ἔλαχε

MATTHEW.**MARK.**

LUKE, I.

JOHN.

τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν
τοῦ Κυρίου· ¹⁰ καὶ πᾶν τὸ πλῆθος
τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ
ᾠρᾷ τοῦ θυμιάματος. ¹¹ ὤφθη δὲ
αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δε-
ξιῶν τοῦ θυσιαστηρίου τοῦ θυμιά-
ματος· ¹² καὶ ἐταράχθη Ζαχαρίας
ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ’
αὐτόν. ¹³ Εἶπε δὲ πρὸς αὐτὸν ὁ
ἄγγελος, “Μὴ φοβοῦ, Ζαχαρία·
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ
ἡ γυνή σου Ἐλισάβετ γεννήσει
νιόν σοι, καὶ καλέσεις τὸ ὄνομα
αὐτοῦ Ἰωάννην· ¹⁴ καὶ ἔσται χαρά
σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ
τῇ γεννήσει αὐτοῦ χαρήσονται.
¹⁵ ἔσται γὰρ μέγας ἐνώπιον τοῦ
Κυρίου· καὶ οἶνον καὶ σίκερα οὐ
μὴ πίνῃ· καὶ Πνεύματος Ἁγίου
πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
αὐτοῦ. ¹⁶ καὶ πολλοὺς τῶν υἱῶν
Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν
Θεὸν αὐτῶν· ¹⁷ καὶ αὐτὸς προελεύ-
σεται ἐνώπιον αὐτοῦ ἐν πνεύματι
καὶ δυνάμει Ἡλίου, ἐπιστρέψαι
καρδίας πατέρων ἐπὶ τέκνα, καὶ
ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοι-
μάσαι Κυρίῳ λαὸν κατεσκευασ-
μένον.” ¹⁸ Καὶ εἶπε Ζαχαρίας
πρὸς τὸν ἄγγελον, “Κατὰ τί γνώ-
σομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσ-
βύτης, καὶ ἡ γυνή μου προβεβηκυῖα
ἐν ταῖς ἡμέραις αὐτῆς.” ¹⁹ Καὶ
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ,
“Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς
ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην
λαλῆσαι πρὸς σε καὶ εὐαγγελί-
σασθαί σοι ταῦτα. ²⁰ καὶ ἰδοὺ ἔση
σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι

MATTHEW.

MARK.

LUKE, I.

JOHN.

ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἴτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.” ²¹ Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναφ. ²² Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλήσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναφ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. ²³ καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, “²⁵ Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.”

§ 3.

²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεςτάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν γῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, ²⁷ πρὸς παρθένον μεμνηστευμένην ἀνδρὶ φ' ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. ²⁸ καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, “ Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.” ²⁹ Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. ³⁰ Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, “ Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. ³¹ καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ

MATTHEW.**MARK.**

LUKE, I.

JOHN.

νίδν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ³² οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.” ³⁴ Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, “Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;” ³⁵ Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, “Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Ὑἱὸς Θεοῦ. ³⁶ καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνειληφυῖα νίδν ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλονομένη στείρᾳ. ³⁷ ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.” ³⁸ Εἶπε δὲ Μαριὰμ, “Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.” Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος.

§ 4.

³⁹ Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, ⁴⁰ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἑλισάβετ. ⁴¹ καὶ ἐγένετο ὥς ἤκουσεν ἡ Ἑλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου ἡ Ἑλισάβετ, ⁴² καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν, “Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας

MATTHEW.

MARK.

LUKE, I.

JOHN.

σου. ⁴³ καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με ; ⁴⁴ Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. ⁴⁵ καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.”

⁴⁶ Καὶ εἶπε Μαριὰμ, “Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, ⁴⁷ καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου, ⁴⁸ ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί· ⁴⁹ ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός· καὶ ἅγιον τὸ ὄνομα αὐτοῦ, ⁵⁰ καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. ⁵¹ ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· ⁵² καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς· ⁵³ πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. ⁵⁴ ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους (⁵⁵ καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.” ⁵⁶ Ἐμεινε δὲ Μαριὰμ σὺν αὐτῇ ὥσεὶ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

§ 5.

⁵⁷ Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. ⁵⁸ καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι

MATTHEW.**MARK.**

LUKE, I.

JOHN.

ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.
⁵⁹ Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ *Ζαχαρίαν*. ⁶⁰ καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, “Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης.”
⁶¹ Καὶ εἶπον πρὸς αὐτὴν, “Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.”
⁶² Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. ⁶³ καὶ αἰτήσας πινακίδιον ἔγραψε λέγων, “Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ.” καὶ ἐθαύμασαν πάντες. ⁶⁴ Ἀνεψύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. ⁶⁵ Καὶ ἐγένετο ἐπὶ πάντας φόβους τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρειῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα·
⁶⁶ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, “Τί ἄρα τὸ παιδίον τοῦτο ἐσται;” Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. ⁶⁷ Καὶ *Ζαχαρίας* ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος Ἁγίου, καὶ προεφήτευσεν λέγων, “⁶⁸ Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, ⁶⁹ καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ *Δαβὶδ* τοῦ παιδὸς αὐτοῦ, ⁷⁰ καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, ⁷¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ⁷² ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ

MATTHEW, I.

MARK.

§ 6.

1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ.
 2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ·
 Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ·
 Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ
 τοὺς ἀδελφοὺς αὐτοῦ· 3 Ἰούδας δὲ
 ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ
 ἐκ τῆς Θαμάρ· Φαρὲς δὲ ἐγέννησε
 τὸν Ἑσρῶμ· Ἑσρῶμ δὲ ἐγέννησε
 τὸν Ἀράμ· 4 Ἀράμ δὲ ἐγέννησε
 τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέν-
 νησε τὸν Ναασσών· Ναασσών δὲ
 ἐγέννησε τὸν Σαλμών· 5 Σαλμών δὲ
 ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ·
 Βοὺζ δὲ ἐγέννησε τὸν Ὠβηὶδ ἐκ τῆς
 Ῥούθ· Ὠβηὶδ δὲ ἐγέννησε τὸν Ἰεσ-

LUKE, I.

JOHN.

μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
⁷³ ὅρκον δὲ ὥμοσε πρὸς Ἀβραὰμ
 τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν
⁷⁴ ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν
 ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ
⁷⁵ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώ-
 πιον αὐτοῦ πάσας τὰς ἡμέρας τῆς
 ζωῆς ἡμῶν. ⁷⁶ Καὶ σὺ, παιδίον,
 προφήτης ὑψίστου κληθήσῃ· προ-
 πορεύσῃ γὰρ πρὸ προσώπου Κυρίου
 ἐτοιμάσαι ὁδοὺς αὐτοῦ, ⁷⁷ τοῦ δοῦναι
 γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ
 ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ⁷⁸ διὰ
 σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν
 οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ
 ὑψους, ⁷⁹ ἐπιφᾶναι τοῖς ἐν σκότει
 καὶ σκιᾷ θανάτου καθημένοις, τοῦ
 κατευθῆναι τοὺς πόδας ἡμῶν εἰς
 ὁδὸν εἰρήνης.” ⁸⁰ Τὸ δὲ παιδίον
 ἠύξανε καὶ ἐκραταιοῦτο πνεύματι·
 καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας
 ἀναδείξας αὐτοῦ πρὸς τὸν Ἰσραήλ.

MATTHEW, I.

MARK.

σαί· ⁶ Ἰεσσαὶ δὲ ἐγέννησε τὸν
 Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ
 βασιλεὺς ἐγέννησε τὸν Σολομῶντα
 ἐκ τῆς τοῦ Οὐρίου· ⁷ Σολομῶν δὲ
 ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ
 ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέν-
 νησε τὸν Ἀσά· ⁸ Ἀσά δὲ ἐγέννησε
 τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε
 τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε
 τὸν Ὀζίαν· ⁹ Ὀζίας δὲ ἐγέννησε
 τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε
 τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν
 Ἐζεκίαν· ¹⁰ Ἐζεκίας δὲ ἐγέννησε
 τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέν-
 νησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε
 τὸν Ἰωσίαν· ¹¹ Ἰωσίας δὲ ἐγέννησε
 τὸν Ἰεχουίαν καὶ τοὺς ἀδελφοὺς
 αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυ-
 λῶνος· ¹² Μετὰ δὲ τὴν μετοικεσίαν
 Βαβυλῶνος Ἰεχονίας ἐγέννησε τὸν
 Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε
 τὸν Ζοροβάβελ· ¹³ Ζοροβάβελ δὲ
 ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ δὲ
 ἐγέννησε τὸν Ἐλιακείμ· Ἐλια-
 κείμ δὲ ἐγέννησε τὸν Ἀζώρ· ¹⁴ Ἀζώρ
 δὲ ἐγέννησε τὸν Σαδῶκ· Σαδῶκ δὲ
 ἐγέννησε τὸν Ἀχείμ· Ἀχείμ δὲ
 ἐγέννησε τὸν Ἐλιούδ· ¹⁵ Ἐλιούδ
 δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλε-
 άζαρ δὲ ἐγέννησε τὸν Ματθάν·
 Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ·
¹⁶ Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ
 τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
 Ἰησοῦς ὁ λεγόμενος Χριστός.

¹⁷ Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ
 Ἀβραάμ ἕως Δαβὶδ γενεαὶ δεκα-
 τέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς
 μετοικεσίας Βαβυλῶνος γενεαὶ δε-
 κατέσσαρες· καὶ ἀπὸ τῆς μετοι-

LUKE.

JOHN.

MATTHEW, I.

MARK.

κεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ
γενεαὶ δεκατέσσαρες.

§ 7.

¹⁸ Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέν-
νησις οὕτως ἦν. μνηστευθείσης
γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῇ
Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς
εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύ-
ματος Ἁγίου. ¹⁹ Ἰωσήφ δὲ ὁ
ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ
θέλων αὐτὴν παραδειγματίσαι,
ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
²⁰ ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος,
ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ
ἐφάνη αὐτῷ, λέγων, “Ἰωσήφ, υἱὸς
Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν
Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ
ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος
ἐστιν Ἁγίου.” ²¹ τέξεται δὲ υἱόν, καὶ
καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·
αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ
ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.” ²² Τοῦτο
δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ
ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ
προφήτου, λέγοντος, ²³ “Ἰδοὺ, ἡ
παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται
υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ
Ἑμμανουήλ,” ὃ ἐστι μεθερμηνευ-
όμενον, Μεθ' ἡμῶν ὁ Θεός. ²⁴ Διε-
γερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου
ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ
ἄγγελος Κυρίου·

LUKE, II.

JOHN.

§ 7.

II. Ἐγένετο δὲ ἐν ταῖς ἡμέραις
ἐκείναις, ἐξῆλθε δόγμα παρὰ Καί-
σαρος Αὐγούστου, ἀπογράφεσθαι
πᾶσαν τὴν οἰκουμένην. ² αὕτη ἡ
ἀπογραφὴ πρώτη ἐγένετο ἡγεμο-
νεύοντος τῆς Συρίας Κυρηνίου.
³ καὶ ἐπορεύοντο πάντες ἀπογρά-

MATTHEW, I.

MARK.

καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ,
²⁵ καὶ οὐκ ἐγίνωσκειν αὐτήν, ἕως οὗ
ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρῶτό-
τοκον·

LUKE, II.

JOHN.

φεισθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ, ⁵ ἀπογράψασθαι σὺν Μαρίας τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὕση ἐγκύῃ. ⁶ Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, ⁷ καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

§ 8.

⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς συκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. ⁹ καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. ¹⁰ καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, “Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ, ¹¹ ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβὶδ. ¹² καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργάνωμένον, κείμενον ἐν τῇ φάτνῃ.” ¹³ Καὶ ἐξαφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόυ, αἰνούνων τὸν Θεὸν καὶ λεγόντων, ¹⁴ “Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.” ¹⁵ Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’

MATTHEW, I.

MARK.

§ 9.

²⁵ καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ
 ἸΗΣΟΥΝ.

LUKE, II.

JOHN.

αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι,
καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον
πρὸς ἀλλήλους, “Διέλθωμεν δὴ
ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥήμα
τοῦτο τὸ γεγονὸς, δὲ ὁ Κύριος ἐγνώ-
ρισεν ἡμῖν.” ¹⁶ Καὶ ἦλθον σπεύ-
σαντες, καὶ ἀνεύρουں τὴν τε Μαριὰμ
καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κεί-
μενον ἐν τῇ φάτνῃ· ¹⁷ ἰδόντες δὲ
διεγνώρισαν περὶ τοῦ ῥήματος τοῦ
λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
τούτου. ¹⁸ καὶ πάντες οἱ ἀκούσαντες
ἐθαύμασαν περὶ τῶν λαληθέντων
ὑπὸ τῶν ποιμένων πρὸς αὐτούς·
¹⁹ ἡ δὲ Μαριὰμ πάντα συνετήρει
τὰ ῥήματα ταῦτα συμβάλλουσα
ἐν τῇ καρδίᾳ αὐτῆς. ²⁰ καὶ ἐπέ-
στρεψαν οἱ ποιμένες δοξάζοντες καὶ
αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσι τοῖς
ἡκούσαν καὶ εἶδον, καθὼς ἐλαλήθη
πρὸς αὐτούς.

§ 9.

²¹ Καὶ ὅτε ἐπλήσθησαν ἡμέραι
ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον,
καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ ἸΗ-
ΣΟΥΣ, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου
πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ
κοιλίᾳ.

²² Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι
τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν
νόμον Μωσέως, ἀνήγαγον αὐτὸν
εἰς Ἱεροσόλυμα παραστῆσαι τῷ
Κυρίῳ, ²³ καθὼς γέγραπται ἐν νόμῳ
Κυρίου, ‘Ὅτι πᾶν ἄρσεν δια-
νοῖγον μήτραν ἁγίου τῷ Κυρίῳ
κληθήσεται,’ ²⁴ καὶ τοῦ δοῦναι
θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ
Κυρίου, ‘Ζεῦγος τρυγόνων ἢ δύο
νεοσσούς περιστερῶν.’

MATTHEW.**MARK.**

LUKE, II.

JOHN.

²⁵ Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ· καὶ Πνεῦμα Ἅγιον ἦν ἐπ' αὐτόν· ²⁶ καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῇ τὸν Χριστὸν Κυρίου. ²⁷ Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, ²⁸ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε, ²⁹ “Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· ³⁰ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ³¹ ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, ³² φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ.” ³³ Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. ³⁴ καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, “Ἰδοὺ οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον” ³⁵ (καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία), ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.”

³⁶ Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσὴρ, αὕτη προβεβηκυῖα ἐν ἡμέραις πολλάῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπὶ τὰ ἀπὸ τῆς παρθενίας αὐτῆς, ³⁷ καὶ αὕτη χήρα ὡς ἑτῶν ὀγδοηκονταεσσάρων,

MATTHEW, II.

MARK.

§ 10.

II. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, ² λέγοντες, “Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.” ³ Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ. ⁴ καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. ⁵ οἱ δὲ εἶπον αὐτῷ, “Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, ⁶ ‘Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.’” ⁷ Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσε παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, ⁸ καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, “Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρητε, ἀπαγγεῖλάτε μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ.” ⁹ Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύ-

LUKE, II.

JOHN.

ἥ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ,
νηστεύαις καὶ δεήσεσι λατρεύουσα
νύκτα καὶ ἡμέραν· ³⁸ καὶ αὕτη αὐτῇ
τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ
Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι
τοῖς προσδεχομένοις λύτρωσιν ἐν
Ἱερουσαλὴμ. ³⁹ Καὶ ὥς ἐτέλεσαν
ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου,

§ 10.

MATTHEW, II.

MARK.

θησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἔλθων ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. ¹⁰ ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα· ¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν εὗρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. ¹² καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

¹³ Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων, “Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.” ¹⁴ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, “Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.” ¹⁶ Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνέλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. ¹⁷ Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος, ¹⁸ “Φωνὴ ἐν Ῥαμᾷ ἠκού-

LUKE.

JOHN.

MATTHEW, II.

MARK.

θησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθῶν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. ¹⁰ ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα· ¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν εὑρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. ¹² καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἑτέρας ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

¹³ Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων, “Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.” ¹⁴ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, “Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.” ¹⁶ Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. ¹⁷ Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος, ¹⁸ “Φωνὴ ἐν Ῥαμᾷ ἡκού-

LUKE.

JOHN.

MATTHEW, II.

MARK.

σθη, θρήνος καὶ κλαυθμὸς καὶ ὀδυρ-
 μὸς πολλὸς, Ῥαχὴλ κλαίονσα τὰ τέκνα
 αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι,
 ὅτι οὐκ εἰσὶ.¹⁹ Τελευτήσας αὐτος δὲ
 τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου
 κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν
 Αἰγύπτῳ, ²⁰ λέγων, “ Ἐγερθεὶς
 παράλαβε τὸ παιδίον καὶ τὴν μη-
 τέρα αὐτοῦ, καὶ πορεύου εἰς γῆν
 Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες
 τὴν ψυχὴν τοῦ παιδίου.” ²¹ Ὁ δὲ
 ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ
 τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς
 γῆν Ἰσραὴλ. ²² ἀκούσας δὲ ὅτι
 Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰου-
 δαίας ἀντὶ Ἡρώδου τοῦ πατρὸς
 αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν·
 χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώ-
 ρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.
²³ καὶ ἔλθων κατῴκησεν εἰς πόλιν
 λεγομένην Ναζαρέτ· ὅπως πληρωθῇ
 τὸ ρηθὲν διὰ τῶν προφητῶν, “Ὅτι
 Ναζωραῖος κληθήσεται.

ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς
τὴν πόλιν αὐτῶν Ναζαρέτ.

§ 11.

⁴⁰ Τὸ δὲ παιδίον ᾠξανε, καὶ
ἐκραταιοῦτο πνεύματι, πληρούμενον
σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ’
αὐτό.

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς
αὐτοῦ κατ’ ἔτος εἰς Ἱερουσαλήμ
τῇ ἑορτῇ τοῦ πάσχα. ⁴² καὶ ὅτε
ἐγένετο ἐτῶν δώδεκα, ἀναβάντων
αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος
τῆς ἑορτῆς, ⁴³ καὶ τελειωσάντων
τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ
καὶ ἡ μήτηρ αὐτοῦ· ⁴⁴ νομίσαντες
δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι ἦλθον

MATTHEW.

MARK.

§ 12.

LUKE, II.

JOHN, I.

ἡμέρας ὁδόν· καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς, ⁴⁵ καὶ μὴ εὐρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. ⁴⁶ Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ⁴⁷ ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. ⁴⁸ Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, “Τέκνον, τί ἐποίησας ἡμῶν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε.” ⁴⁹ Καὶ εἶπε πρὸς αὐτοὺς, “Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;” ⁵⁰ Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. ⁵¹ Καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. ⁵² καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

§ 12.

Ι. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ³ Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. ⁴ ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

D

MATTHEW, III.

III. Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, ² καὶ λέγων, “Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.” ³ οὗτος γάρ ἐστιν ὁ ρηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος, ‘Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.’ ⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

⁵ Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· ⁶ καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

MARK, I.

I. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ Θεοῦ· ² ὥς γέγραπται ἐν τοῖς προφήταις, ‘Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἐμπροσθέν σου.’ ³ Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. ⁴ Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ⁵ καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῳ ποταμῷ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ⁶ ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

LUKE, III.

JOHN, I.

III. Ἐν ἔτει δὲ πεντεκαδεκάτῃ
 τῆς ἡγεμονίας Τιβερίου Καίσαρος,
 ἡγεμονεύοντος Ποντίου Πιλάτου
 τῆς Ἰουδαίας, καὶ τετραρχούντος
 τῆς Γαλιλαίας Ἡρώδου, Φιλίππου
 δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρ-
 χούντος τῆς Ἰτουραίας καὶ Τρα-
 χωνίδος χώρας, καὶ Λυσανίου
 τῆς Ἀβιληνῆς τετραρχούντος, ² ἐπ'
 ἀρχιερέων Ἄννα καὶ Καϊάφα,
 ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ
 τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ
 ἐρήμῳ· ³ καὶ ἦλθεν εἰς πᾶσαν τὴν
 περίχωρον τοῦ Ἰορδάνου, κηρύσσων
 βάπτισμα μετανοίας εἰς ἅφεςιν
 ἁμαρτιῶν, ⁴ ὥς γέγραπται ἐν βίβλῃ
 λόγων Ἡσαίου τοῦ προφήτου, λέ-
 γοντος, Ὁ ὧν βοῶντος ἐν τῇ
 ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυ-
 ρίου, εὐθείας ποιεῖτε τὰς τρίβους
 αὐτοῦ. ⁵ πᾶσα φάραγξ πληρω-
 θήσεται, καὶ πᾶν ὄρος καὶ βουνὸς
 ταπεινωθήσεται, καὶ ἔσται τὰ
 σκολιὰ εἰς εὐθεΐαν, καὶ αἱ τραχεῖαι
 εἰς ὁδοὺς λείας· ⁶ καὶ ὄψεται πᾶσα
 σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

⁶ Ἐγένετο ἄνθρωπος ἀπεσταλ-
 μένος παρὰ Θεοῦ, ὄνομα αὐτοῦ
 Ἰωάννης.

⁷ οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα
 μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα
 πάντες πιστεύσωσι δι' αὐτοῦ.
⁸ οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
 μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ ἦν
 τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει
 πάντα ἄνθρωπον ἐρχόμενον εἰς
 τὸν κόσμον. ¹⁰ ἐν τῷ κόσμῳ ἦν,
 καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ
 ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹ εἰς τὰ
 ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ
 παρέλαβον. ¹² ὅσοι δὲ ἔλαβον
 αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν
 τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύ-
 οντι

MATTHEW, III.

MARK.

§ 13.

ὁ ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων
 καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ
 βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς,
 “Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
 ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
 ὀργῆς; ⁸ ποιήσατε οὖν καρποὺς
 ἀξίους τῆς μετανοίας· ⁹ καὶ μὴ
 δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα
 ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ
 ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν
 λίθων τούτων ἐγείρει τέκνα τῷ
 Ἀβραάμ. ¹⁰ ἤδη δὲ καὶ ἡ ἀξίνη
 πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·
 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν
 καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλ-
 λεται.

LUKE, III.

JOHN, I.

ουσιν εἰς τὸ ὄνομα αὐτοῦ· ¹³ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

§ 13.

⁷ Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, “Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῶν φυγεῖν ἀπὸ τῆς μελλούσης ὁργῆς; ⁸ ποιήσατε οὖν καρποὺς ἁγίους τῆς μετανοίας καὶ μὴ ἄρξῃσθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ⁹ ἤδη δὲ καὶ ἡ ἀξίωσις πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πάντες οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.”

¹⁰ Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, “Τί οὖν ποιήσομεν;”

¹¹ Ἀποκριθεὶς δὲ λέγει αὐτοῖς, “Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιεῖτω.” ¹² Ἡλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, “Διδάσκαλε, τί ποιήσομεν;” ¹³ Ὁ δὲ εἶπε πρὸς αὐτοὺς, “Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῶν πράσσετε.” ¹⁴ Ἐπηρώτων δὲ αὐτὸν καὶ στρατενόμενοι λέγοντες, “Καὶ ἡμεῖς τί ποιήσομεν;” Καὶ εἶπε πρὸς αὐτοὺς, “Μηδένα διασεύσητε μηδὲ συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.”

¹⁵ Προσδοκῶντος δὲ τοῦ λαοῦ,

MATTHEW, III.

MARK, I.

¹¹ Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρὶ· ¹² οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακάψει πυρὶ ἁσβέστω·”

⁷ Καὶ ἐκήρυσσε λέγων, “Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κλύειν τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ. ⁸ Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ.”

§ 14.

¹³ Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. ¹⁴ ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων, “Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;” ¹⁵ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, “Ἄφες ἄρτι· οὕτω γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πάσαν δικαιοσύνην.” Τότε ἀφήσιν αὐτόν. ¹⁶ Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος

⁹ Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. ¹⁰ καὶ εὐθέως ἀναβαλὼν ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς καὶ τὸ Πνεῦμα ὥσει περιστερὰν καταβαῖνον ἐπ’ αὐτόν· ¹¹ καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, “Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.”

LUKE, III.

JOHN.

καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, ¹⁶ ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων, “Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρὶ· ¹⁷ οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.”

¹⁸ Πολλὰ μὲν οὖν καὶ ἕτερα πα-
ρακαλῶν εὐηγγελίζετο τὸν λαόν.

¹⁹ Ὁ δὲ Ἑρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἑρω-
διάδος τῆς γυναικὸς Φιλίππου τοῦ
ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων
ᾧ ἐποίησε πονηρῶν ὁ Ἑρώδης,

²⁰ προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι,
καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ
φυλακῇ.

§ 14.

²¹ Ἐγένετο δὲ ἐν τῷ βαπτι-
σθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ
βαπτισθέντος καὶ προσευχομένου,
ἀνεφθῆναι τὸν οὐρανόν, ²² καὶ
καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον
σωματικῶς εἶδει ὥσεί τι περιστερὰν
ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ
γενέσθαι λέγουσαν, “Σὺ εἶ ὁ υἱὸς
μου ὁ ἀγαπητὸς, ἐν σοὶ ἡδόκησα.”

MATTHEW, III.

MARK.

καὶ ἰδοὺ, ἀνεψύχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. ¹⁷ καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα."

LUKE, III.

JOHN, I.

²³ Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ
 ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς
 ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἥλι,
²⁴ τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ
 Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ,
²⁵ τοῦ Ματταθίου, τοῦ Ἀμῶς, τοῦ
 Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγγαὶ,
²⁶ τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ
 Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα,
²⁷ τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζορο-
 βάβελ, τοῦ Σαλαθιῆλ, τοῦ Νηρι,
²⁸ τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσᾶμ,
 τοῦ Ἑλμωδᾶμ, τοῦ Ἡρ, ²⁹ τοῦ Ἰωσή,
 τοῦ Ἑλιέζερ, τοῦ Ἰωρεὶμ, τοῦ
 Ματθαῖ, τοῦ Λευὶ, ³⁰ τοῦ Συμεὼν,
 τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ
 Ἰωνᾶν, τοῦ Ἐλιακείμ, ³¹ τοῦ Μελεᾶ,
 τοῦ Μαῖνᾶν, τοῦ Ματταθᾶ, τοῦ
 Ναθᾶν, τοῦ Δαβίδ, ³² τοῦ Ἰεσσαί,
 τοῦ Ὠβηδ, τοῦ Βοδζ, τοῦ Σαλ-
 μὼν, τοῦ Ναασσών, ³³ τοῦ Ἀμιναδὰβ,
 τοῦ Ἀρὰμ, τοῦ Ἑσρὼμ, τοῦ
 Φαρὲς, τοῦ Ἰούδα, ³⁴ τοῦ Ἰακώβ, τοῦ
 Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα,
 οὗ Ναχῶρ, ³⁵ τοῦ Σαροῦχ, τοῦ
 Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἑβερ,
 τοῦ Σαλὰ, ³⁶ τοῦ Καϊνᾶν, τοῦ Ἀρ-
 φαξᾶδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ
 Λάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνῶχ,
 τοῦ Ἰαρεδ, τοῦ Μαλελεήλ, τοῦ
 Καϊνᾶν, ³⁸ τοῦ Ἐνῶς, τοῦ Σήθ, τοῦ
 Ἀδάμ, τοῦ Θεοῦ.

¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ
 ἐσκήνωσεν ἐν ἡμῶν (καὶ ἐθεασάμεθα
 τὴν δόξαν αὐτοῦ, δόξαν ὡς μονο-
 γενοῦς παρὰ πατρὸς), πλήρης
 χάριτος καὶ ἀληθείας.

MATTHEW, IV.

MARK, I.

§ 15.

IV. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. ² καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασε. ³ καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, “Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἔσθῃσι γένωνται.” ⁴ Ὁ δὲ ἀποκριθεὶς εἶπε, “Γέγραπται, ‘Οὐκ ἐπ’ ἄρτι μόνῳ ζήσεται ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένου διὰ στόματος Θεοῦ.’” ⁵ Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἰστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ⁶ καὶ λέγει αὐτῷ, “Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, “Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσὶ σε, μήποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου.” ⁷ Ἐφη αὐτῷ ὁ Ἰησοῦς, “Πάλιν γέγραπται, ‘Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.’” ⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, ⁹ καὶ λέγει αὐτῷ, “Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.” ¹⁰ Τότε λέγει αὐτῷ ὁ Ἰησοῦς, “Ὕπαγε, Σατανᾶ· γέγραπται γάρ, ‘Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.’” ¹¹ Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

¹² Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. ¹³ καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

LUKE, IV.

JOHN.

§ 15.

IV. Ἰησοῦς δὲ Πνεύματος Ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον ² ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου· καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεῖσών αὐτῶν ὕστερον ἐπέλασε. ³ καὶ εἶπεν αὐτῷ ὁ διάβολος, “Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.” ⁴ Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, “Γέγραπται, “Ὅτι οὐκ ἐπ’ ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.”” ⁵ Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· ⁶ καὶ εἶπεν αὐτῷ ὁ διάβολος, “Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδίδοται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν· ⁷ σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα.” ⁸ Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, “Ἐπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γὰρ, ‘Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.’” ⁹ Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἕστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, “Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· ¹⁰ γέγραπται γὰρ, “Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε·” ¹¹ καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε

MATTHEW.

MARK.

LUKE, IV.

. JOHN, I.

προσκόψης πρὸς λίθον τὸν πόδα σου.” ¹² Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ὅτι εἴρηται, ‘Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.’” ¹³ Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.

§ 16.

¹⁵ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων, “Οὗτος ἦν ἐν εἰπον, ‘Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν’ ὅτι πρῶτός μου ἦν.” ¹⁶ Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ¹⁷ ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸ Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο. ¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτὸν, “Σὺ τίς εἶ;” ²⁰ Καὶ ὁμολόγησε καὶ οὐκ ἠρνήσατο· καὶ ὁμολόγησεν, “Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.” ²¹ Καὶ ἠρώτησαν αὐτὸν, “Τί οὖν; Ἠλίας εἶ σύ;” Καὶ λέγει, “Οὐκ εἰμὶ.” “Ὁ προφήτης εἶ σύ;” Καὶ ἀπεκρίθη, “Οὐ.” ²² Εἶπον οὖν αὐτῷ, “Τίς εἶ; ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;” ²³ Ἐφη, “Ἐγὼ ‘φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου,’ καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.” ²⁴ Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν

MATTHEW.**MARK.**

LUKE.

JOHN, I.

Φαρισαίων· ²⁵ καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ, “Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἡλίας, οὔτε ὁ προφήτης;” ²⁶ Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, “Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἰδατε·” ²⁷ αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἐμπροσθέν μου γέγονεν, οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.” ²⁸ Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

²⁹ Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, “Ἴδε ὁ ἄμνός τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ³⁰ οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὅπίσω μου ἔρχεται ἄνθρωπος, ὃς ἐμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ³¹ καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.” ³² Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, “Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστέρην ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν. ³³ καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ’ ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ. ³⁴ καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.”

³⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο· ³⁶ καὶ ἐμβλέψας τῷ Ἰησοῦ

MATTHEW.

MARK.

LUKE.

JOHN, I.

περιπατοῦντι λέγει, “Ἴδε ὁ ἄμνός τοῦ Θεοῦ.” ³⁷ Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἤκούθησαν τῷ Ἰησοῦ. ³⁸ στραφεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, “Τί ζητεῖτε;” ³⁹ Οἱ δὲ εἶπον αὐτῷ, “Ῥαββί,” (ὃ λέγεται ἐρμηνευόμενον, Διδάσκαλε) “ποῦ μένεις;” ⁴⁰ Λέγει αὐτοῖς, “Ἔρχεσθε καὶ ἴδετε.” Ἦλθον καὶ ἴδον ποῦ μένει· καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκεῖνην· ὥρα δὲ ἦν ὡς δεκάτη. ⁴¹ Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. ⁴² εὗρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, “Εὗρήκαμεν τὸν Μεσσίαν” (ὃ ἔστι μεθερμηνευόμενον, ὁ Χριστός), ⁴³ καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, “Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς” ὃ ἐρμηνεύεται Πέτρος.

⁴⁴ Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὗρίσκει Φίλιππον καὶ λέγει αὐτῷ, “Ἀκολούθει μοι.” ⁴⁵ Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαῦδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁶ Εὗρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, “Ἄν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὗρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.” ⁴⁷ Καὶ εἶπεν αὐτῷ Ναθαναὴλ, “Ἐκ Ναζαρέτ δύνатаί τι ἀγαθὸν εἶναι;” Λέγει αὐτῷ Φίλιππος, “Ἔρχου

MATTHEW.

MARK.

LUKE.

JOHN, II.

καὶ ἰδε.” ⁴⁸ Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, “Ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.” ⁴⁹ Λέγει αὐτῷ Ναθαναὴλ, “Πόθεν με γινώσκεις;” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν σκῆν εἰδόν σε.” ⁵⁰ Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, “Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.” ⁵¹ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “Ὅτι εἰπὸν σοι, Εἰδὼν σε ὑποκάτω τῆς σκῆς, πιστεύεις; μείζω τούτων ὄψει.” ⁵² Καὶ λέγει αὐτῷ, “Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεψφότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.”

§ 17.

II. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ² ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ καὶ ὕστερ ῥήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, “Οἶνον οὐκ ἔχουσιν.” ⁴ Λέγει αὐτῇ ὁ Ἰησοῦς, “Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.” ⁵ Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, “Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.” ⁶ Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς· ⁷ λέγει αὐτοῖς ὁ Ἰησοῦς, “Γεμίσατε τὰς ὑδρίας ὕδατος.” καὶ ἐγέμισαν αὐτὰς

MATTHEW.**MARK.**

LUKE.

JOHN, II.

ἕως ἄνω. ⁸ καὶ λέγει αὐτοῖς, “ Ἀν-
τλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρι-
κλίνῳ.” ⁹ καὶ ἤνεγκαν. ὥς δὲ ἐγεύ-
σατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον
γεγενημένον, καὶ οὐκ ᾔδει πόθεν
ἔστω (οἱ δὲ διάκονοι ᾔδεισαν οἱ
ἡντληκότες τὸ ὕδωρ), φωνεῖ τὸν
νυμφίον ὁ ἀρχιτρίκλινος ¹⁰ καὶ λέγει
αὐτῷ, “ Πᾶς ἄνθρωπος πρῶτον τὸν
καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσ-
θῶσι, τότε τὸν ἐλάσσων· σὺ τετήρηκας
τὸν καλὸν οἶνον ἕως ἄρτι.” ¹¹ Ταύτην
ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ
Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ
ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ
ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ
αὐτοῦ.

¹² Μετὰ τοῦτο κατέβη εἰς Καπερ-
ναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ
οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ
αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς
ἡμέρας.

§ 18.

¹³ Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰου-
δαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ
Ἰησοῦς. ¹⁴ καὶ εὑρεν ἐν τῷ ἱερῷ
τοὺς πωλοῦντας βόας καὶ πρόβατα
καὶ περιστερὰς, καὶ τοὺς κερματι-
στὰς καθημένους. ¹⁵ καὶ ποιήσας
φραγέλλιον ἐκ σχοινίων πάντας
ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρό-
βατα καὶ τοὺς βόας· καὶ τῶν κολλυ-
βιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς
τραπέζας ἀνέστρεψε· ¹⁶ καὶ τοῖς τὰς
περιστερὰς πωλοῦσιν εἶπεν, “ Ἀραγε
ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον
τοῦ πατρός μου οἶκον ἐμπορίου.”
¹⁷ Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ

MATTHEW.

MARK.

LUKE.

JOHN, II, III.

ὅτι γεγραμμένον ἐστὶν, ‘Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.’ ¹⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, “Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;” ¹⁹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.” ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι, “Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὑποδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;” ²¹ Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. ²³ ὥς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. ²⁴ αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, ²⁵ καὶ ὅτι οὐ χρεῖαν εἶχεν ὥς τις μαρτυρῆση περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

§ 19.

III. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων. ² οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, “Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ Θεὸς μετ’ αὐτοῦ.” ³ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “Ἀμὴν

•
MATTHEW.**MARK.**


LUKE.

JOHN, III.

ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ
 ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βα-
 σιλείαν τοῦ Θεοῦ.” ⁴ Λέγει πρὸς
 αὐτὸν ὁ Νικόδημος, “Πῶς δύναται
 ἄνθρωπος γεννηθῆναι γέρων ὢν;
 μὴ δύναται εἰς τὴν κοιλίαν τῆς
 μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν
 καὶ γεννηθῆναι;” ⁵ Ἀπεκρίθη ὁ Ἰη-
 σοῦς, “Ἀμὴν ἀμὴν λέγω σοι, ἐὰν
 μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύ-
 ματος, οὐ δύναται εἰσελθεῖν εἰς τὴν
 βασιλείαν τοῦ Θεοῦ. ⁶ τὸ γεγεννη-
 μένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ
 καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύ-
 ματος πνεῦμά ἐστι. ⁷ μὴ θαυμάσης
 ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι
 ἄνωθεν. ⁸ τὸ πνεῦμα ὅπου θέλει
 πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις,
 ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ
 ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ
 γεγεννημένος ἐκ τοῦ πνεύματος.”
⁹ Ἀπεκρίθη Νικόδημος καὶ εἶπεν
 αὐτῷ, “Πῶς δύναται ταῦτα γενέ-
 σθαι;” ¹⁰ Ἀπεκρίθη ὁ Ἰησοῦς καὶ
 εἶπεν αὐτῷ, “Σὺ εἶ ὁ διδάσκαλος
 τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γνώ-
 σκεις; ¹¹ ἀμὴν ἀμὴν λέγω σοι ὅτι
 ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑωρά-
 καμεν μαρτυροῦμεν· καὶ τὴν μαρ-
 τυρίαν ἡμῶν οὐ λαμβάνετε. ¹² εἰ
 τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πι-
 στεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπ-
 ουράνια πιστεύσετε; ¹³ καὶ οὐδεὶς
 ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ
 ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς
 τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ·
¹⁴ καὶ καθὼς Μωσῆς ἔψωσε τὸν
 ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ¹⁵ ἵνα

MATTHEW.

MARK.

LUKE.

JOHN, III.

πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. ¹⁶ οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. ¹⁷ οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ¹⁸ ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. ¹⁹ αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. ²⁰ πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ²¹ ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν Θεῷ ἐστιν εἰργασμένα."

§ 20.

²² Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. ²³ ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· ²⁴ οὕπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. ²⁵ Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων

MATTHEW.

MARK.

LUKE.

JOHN, III.

περὶ καθαρισμοῦ· ²⁶ καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, “Ραββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.” ²⁷ Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, “Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸ αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ’ ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ²⁹ ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αἴτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. ³⁰ ἐκείνου δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ³¹ ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί· ³² καὶ ὁ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³³ ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. ³⁴ ὃν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. ³⁵ ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ³⁶ ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθὼν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ’ ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ’ αὐτόν.”

MATTHEW.

MARK.

•

§ 21.

IV. Ὡς οὖν ἔγνω ὁ Κύριος ὅτι
 ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς
 τελειῶντες μαθητὰς ποιεῖ καὶ Σα-
 ρίζει ἡ Ἰουδαίῃς² (καίτοιγε Ἰησοῦς
 αὐτοὺς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθη-
 τὰι αὐτοῦ).³ ἀφῆκε τὴν Ἰουδαίαν
 καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλι-
 λαίαν. ⁴ Ἰδοὺ δὲ αὐτὸν ἐσήμερον
 διὰ τῆς Σαμαρείας. ⁵ ἔρχεται οὖν
 εἰς πόλιν τῆς Σαμαρείας λεγομένην
 Συχάρ, πλησίον τοῦ χωρίου ὃ
 ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ
 αὐτοῦ. ⁶ ἦν δὲ ἐκεῖ πηγὴ τῆς
 Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὸς
 ἐκ τῆς ὁδοπορίας ἐκαθέζετο ὡς
 ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥσπερ ἕκτη.
 Ἦ ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας
 ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ
 Ἰησοῦς, “ Δός μοι πιεῖν.” ⁷ οἱ
 γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν
 εἰς τὴν πόλιν, ἵνα τροφὰς ἀγορά-
 σωσι. ⁸ Λέγει οὖν αὐτῷ ἡ γυνὴ
 ἡ Σαμαρεῖτις, “ Πῶς σὺ Ἰουδαῖος
 ὦν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗτος
 γυναικὸς Σαμαρείτιδος;” οἱ γὰρ
 συγχρῶνται Ἰουδαῖοι Σαμαρείταις.
¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,
 “ Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ,
 καὶ τίς ἐστιν ὃ λέγων σοι, Δός μοι
 πιεῖν, σὺ ἂν ᾔτησας αὐτοῖν, καὶ
 ἔδωκεν ἅν σοι ὕδωρ ζῶν.” ¹¹ Λέγει
 αὐτῷ ἡ γυνὴ, “ Κύριε, οὐτε ἡν-
 τλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ
 βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ
 τὸ ζῶν; ¹² μὴ σὺ μέλζων εἶ τοῦ πα-
 τρός ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν
 τὸ φρέαρ, καὶ αὐτοὺς ἐξ αὐτοῦ ἔπινε

MATTHEW.

MARK.

LUKE.

JOHN, IV.

καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ ;” ¹³ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, “Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσκει πάλιν· ¹⁴ ὃς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.” ¹⁵ Λέγει πρὸς αὐτὸν ἡ γυνή, “Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἐρχομαι ἐνθάδε ἀντλεῖν.” ¹⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, “Ὑπάγε, φώνησον τῶν ἀνδρᾶ σου, καὶ ἐλθὲ ἐνθάδε.” ¹⁷ Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, “Οὐκ ἔχω ἀνδρα.” Λέγει αὐτῇ ὁ Ἰησοῦς, “Καλῶς εἶπας, ὅτι ἀνδρα οὐκ ἔχω· ¹⁸ πέντε γὰρ ἀνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.” ¹⁹ Λέγει αὐτῷ ἡ γυνή, “Κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ.” ²⁰ οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν.” ²¹ Λέγει αὐτῇ ὁ Ἰησοῦς, “Γύναι, πίστευσόν μοι ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. ²² ὑμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν δὲ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ²³ ἀλλ’ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. ²⁴ Πνεύ-

MATTHEW.

MARK.

LUKE.

JOHN, IV.

μα ὁ Θεός· καὶ τοὺς προσκυν-
 οῦντας αὐτὸν ἐν πνεύματι καὶ
 ἀληθείᾳ δεῖ προσκυνεῖν.” ²⁵ Λέγει
 αὐτῷ ἡ γυνή, “Οἶδα ὅτι Μεσσίας
 ἔρχεται” (ὁ λεγόμενος Χριστός).
 “ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ
 ἡμῖν πάντα.” ²⁶ Λέγει αὐτῇ ὁ
 Ἰησοῦς, “Εγὼ εἰμι, ὁ λαλῶν
 σοι.” ²⁷ Καὶ ἐπὶ τούτῳ ἦλθον οἱ
 μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι
 μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι
 εἶπε, “Τί ζητεῖς;” ἢ, “Τί λαλεῖς
 μετ’ αὐτῆς;”

²⁸ Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς
 ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν,
 καὶ λέγει τοῖς ἀνθρώποις, ²⁹ “Δεῦτε
 ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα
 ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ
 Χριστός;” ³⁰ Ἐξῆλθον οὖν ἐκ τῆς
 πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

³¹ Ἐν δὲ τῷ μεταξύ ἡρώτων αὐ-
 τὸν οἱ μαθηταὶ λέγοντες, “Ραββί,
 φάγε.” ³² Ὁ δὲ εἶπεν αὐτοῖς,
 “Εγὼ βρώσω ἔχω φαγεῖν ἦν
 ὑμεῖς οὐκ οἴδατε.” ³³ Ἐλεγον οὖν
 οἱ μαθηταὶ πρὸς ἀλλήλους, “Μή-
 τις ἤνεγκεν αὐτῷ φαγεῖν;” ³⁴ Λέ-
 γει αὐτοῖς ὁ Ἰησοῦς, “Ἐμὸν
 βρώμά ἐστιν ἵνα ποιῶ τὸ θέλημα
 τοῦ πέμψαντός με καὶ τελειώσω
 αὐτοῦ τὸ ἔργον. ³⁵ οὐχ ὑμεῖς
 λέγετε ὅτι ἔτι τετράμηνόν ἐστι
 καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω
 ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς
 ὑμῶν καὶ θεάσασθε τὰς χώρας,
 ὅτι λευκαὶ εἰσι πρὸς θερισμόν ἤδη.
³⁶ καὶ ὁ θερίζων μισθὸν λαμβάνει,
 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώ-
 νιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ

MATTHEW, IV.

MARK, I.

§ 22.

¹² Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰω-
άννης παρεδόθη, ἀνεχώρησεν εἰς
τὴν Γαλιλαίαν·

¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν
Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν
Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον
τῆς βασιλείας τοῦ Θεοῦ,

LUKE, IV.

JOHN, IV.

καὶ ὁ θερρίζων. ³⁷ ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων· καὶ ἄλλος ὁ θερρίζων. ³⁸ ἐγὼ ἀπέστειλα ὑμᾶς θερρίζειν· οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε." ³⁹ Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, "Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα." ⁴⁰ Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. ⁴¹ καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ⁴² τῇ τε γυναικὶ ἔλεγον, "Ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός."

§ 22.

¹⁴ Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμῃ ἐξῆλθε καθ' ἑλθὼς τῆς περιχώρου περὶ αὐτοῦ. ¹⁵ καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

⁴³ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. ⁴⁴ αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρὶδι τιμὴν οὐκ ἔχει. ⁴⁵ Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαυτο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

⁴⁶ Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. ⁴⁷ οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς

MATTHEW.**MARK.**

LUKE, IV.

JOHN, IV.

τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν. ⁴⁸ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, “Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.” ⁴⁹ Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, “Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.” ⁵⁰ Λέγει αὐτῷ ὁ Ἰησοῦς, “Πορεύου· ὁ υἱός σου ζῇ.” Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ· ὃς εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. ⁵¹ ἥδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες, “Ὅτι ὁ παῖς σου ζῇ.” ⁵² Ἐπύθετο οὖν παρ’ αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, “Ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.” ⁵³ Ἐγνώ οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ὅτι ὁ υἱός σου ζῇ” καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. ⁵⁴ τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆ Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 23.

¹⁶ Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. ¹⁷ καὶ ἐπεδόθη αὐτῷ βιβλίον Ἑσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, ¹⁸ Πνεῦμα Κυρίου ἐπ’ ἐμὲ, οὗ

MATTHEW.**MARK.**

LUKE, IV.

JOHN.

ἐνεκεν ἔχρισέ με εὐαγγελίζεσθαι
 πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι
 τοὺς συντετριμμένους τὴν καρδίαν,
 κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ
 τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι
 τεθραυσμένους ἐν ἀφέσει, ¹⁹ κηρῦ-
 ξαι ἐν παντί Κυρίου δεκτόν. ²⁰ Καὶ
 πτύξας τὸ βιβλίον, ἀποδοὺς τῷ
 ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν
 τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν
 ἀτενίζοντες αὐτῷ. ²¹ Ἦρξατο δὲ
 λέγειν πρὸς αὐτοὺς, “Ὅτι σήμε-
 ρον πεπλήρωται ἡ γραφὴ αὕτη ἐν
 τοῖς ὠσὶν ὑμῶν.” ²² Καὶ πάντες
 ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον
 ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς
 ἐκπορευομένοις ἐκ τοῦ στόματος
 αὐτοῦ, καὶ ἔλεγον, “Οὐχ οὗτός
 ἐστὶν ὁ υἱὸς Ἰωσήφ;” ²³ Καὶ εἶπε
 πρὸς αὐτοὺς, “Πάντως ἐρεῖτέ μοι
 τὴν παραβολὴν ταύτην, Ἰατρὲ,
 θεράπευσον σεαυτόν· ὅσα ἤκού-
 σαμεν γενόμενα ἐν τῇ Καπερναοὺμ
 ποιήσον καὶ ὧδε ἐν τῇ πατρίδι
 σου.”

²⁴ Εἶπε δὲ, “Ἀμὴν λέγω ὑμῖν,
 ὅτι οὐδεὶς προφήτης δεκτός ἐστιν
 ἐν τῇ πατρίδι αὐτοῦ. ²⁵ ἐπ’ ἀλη-
 θείας δὲ λέγω ὑμῖν, πολλαὶ χήραι
 ἦσαν ἐν ταῖς ἡμέραις Ἑλίου ἐν τῷ
 Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς
 ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς
 ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν
 γῆν· ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν
 ἐπέμφθη Ἑλίας, εἰ μὴ εἰς Σάρεπτα
 τῆς Σιδῶνος πρὸς γυναικα χήραν.
²⁷ καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ
 Ἑλισσαίου τοῦ προφήτου ἐν τῷ
 Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκα-

MATTHEW, IV.

MARK, I.

¹² καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ· ¹⁴ Ὡς πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· ¹⁵ Ἐγὼ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ¹⁶ ὁ λαὸς ὁ καθημένος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς·

¹⁷ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, “Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.” ¹⁸ Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς· ¹⁹ καὶ λέγει αὐτοῖς, “Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.” ²⁰ Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ· ²¹ Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ

¹⁵ καὶ λέγων, “Ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.”

¹⁶ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς· ¹⁷ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.” ¹⁸ Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ· ¹⁹ Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ

LUKE, IV.

JOHN.

θαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.”

²⁸ Καὶ ἐπλήσθησαν πάντες θυμοῦ
ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα·

²⁹ καὶ ἀναστάντες ἐξέβαλον αὐτὸν
ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν
ἕως τῆς ὀφρύος τοῦ ὄρους ἐφ’ οὗ
ἡ πόλις αὐτῶν ὑποδόμητο, εἰς τὸ
κατακρημνίσαι αὐτόν· ³⁰ αὐτὸς δὲ
διελθὼν διὰ μέσου αὐτῶν ἐπο-
ρεύετο.

³¹ Καὶ κατήλθεν εἰς Καπερναοὺμ
πόλιν τῆς Γαλιλαίας·

MATTHEW, IV.

MARK, I.

Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. ²² οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

πλοίῳ καταρτίζοντας τὰ δίκτυα, ²⁰ καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν मि-σθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

§ 24.

²¹ Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε· ²² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. ²³ Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε ²⁴ λέγων, “Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.” ²⁵ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, “Φιμώθητι καὶ ἐξελθε ἐξ αὐτοῦ.” ²⁶ Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. ²⁷ καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς λέγοντας, “Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καὶ αὕτη, ὅτι κατ’ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;” ²⁸ Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

¹⁴ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· ¹⁵ καὶ ᾤψατο τῆς χειρὸς αὐτῆς,

²⁹ Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. ³⁰ ἡ δὲ πενθερὰ

§ 24.

καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς
 σάββασι. ³² καὶ ἐξεπλήσσοντο ἐπὶ
 τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν
 ὁ λόγος αὐτοῦ. ³³ Καὶ ἐν τῇ συνα-
 γωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
 δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε
 φωνῇ μεγάλῃ ³⁴ λέγων, “Ἐα, τί
 ἡμῶν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ;
 ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς
 εἶ, ὁ ἅγιος τοῦ Θεοῦ.” ³⁵ Καὶ
 ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων,
 “Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ.”
 Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς
 τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ μηδὲν
 βλάψαν αὐτόν. ³⁶ καὶ ἐγένετο θάμ-
 βος ἐπὶ πάντας, καὶ συνελάλουν
 πρὸς ἀλλήλους λέγοντες, “Τίς ὁ
 λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ
 δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
 πνεύμασι, καὶ ἐξέρχονται;” ³⁷ Καὶ
 ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς
 πάντα τόπον τῆς περιχώρου.

³⁸ Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς
 εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ
 πενθερὰ δὲ τοῦ Σίμωνος ἦν συνε-
 χομένη πυρετῷ μεγάλῳ· καὶ ἡρώ-

MATTHEW.**MARK.**

LUKE, V.

JOHN.

λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν
 ἐστὼς παρὰ τὴν λίμνην Γεννη-
 σαρέτ· ² καὶ εἶδε δύο πλοῖα ἐσ-
 τῶτα παρὰ τὴν λίμνην· οἱ δὲ
 ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέ-
 πλυναν τὰ δίκτυα. ³ ἔμβας δὲ εἰς
 ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος,
 ἡρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπα-
 ναγαγεῖν ὀλίγον, καὶ καθίσας ἐδί-
 δασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.
⁴ Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε
 πρὸς τὸν Σίμωνα, “Ἐπανάγαγε
 εἰς τὸ βάθος καὶ χαλάσατε τὰ
 δίκτυα ὑμῶν εἰς ἄγραν.” ⁵ Καὶ
 ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ,
 “Ἐπιστάτα, δι’ ὅλης τῆς νυκτὸς
 κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ
 δὲ τῷ ῥήματί σου χαλάσω τὸ
 δίκτυον.” ⁶ Καὶ τοῦτο ποιήσαντες
 συνέκλεισαν ἰχθύων πληθὺς πολὺ·
 διερρήγνυντο δὲ τὸ δίκτυον αὐτῶν,
⁷ καὶ κατένευσαν τοῖς μετόχοις τοῖς
 ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας
 συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ
 ἐπλησαν ἀμφότερα τὰ πλοῖα, ὥστε
 βυθίζεσθαι αὐτά. ⁸ ἰδὼν δὲ Σίμων
 Πέτρος προσέπεσε τοῖς γόνασι τοῦ
 Ἰησοῦ λέγων, “Ἐξέλθε ἀπ’ ἐμοῦ,
 ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε.”
⁹ Θάμβος γὰρ περιέσχεν αὐτὸν καὶ
 πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ
 τῶν ἰχθύων ἢ συνέλαβον· ¹⁰ ὁμοίως
 δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς
 Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σί-
 μωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα
 ὁ Ἰησοῦς, “Μὴ φοβοῦ· ἀπὸ τοῦ
 νῦν ἀνθρώπους ἔσῃ ζωγρῶν.” ¹¹ Καὶ
 καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν,
 ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.

MATTHEW, IV, V.

MARK.

§ 25.

²⁵ Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

V. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·
² καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς, λέγων,

(1) ³ “Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ⁴ μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. ⁵ μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. ⁶ μακάριοι οἱ πευνῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. ⁷ μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. ⁸ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. ⁹ μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. ¹⁰ μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹¹ μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι καὶ εἰπωσι πᾶν πονηρὸν ῥῆμα καθ’ ὑμῶν ψευδόμενοι, ἕνεκεν ἑμοῦ. ¹² χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

(2) ¹³ “Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἐξω καὶ καταπατεῖ-

LUKE.

JOHN.

MATTHEW, V.

MARK.

σθαι ὑπὸ τῶν ἀνθρώπων. ¹⁴ Ὑμεῖς
ἐστε γὰρ φῶς τοῦ κόσμου· οὐ δύνα-
ται πόλις κρυβῆναι ἐπάνω ὄρους
κειμένη. ¹⁵ οὐδὲ καλοῦσι λύχνον
καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον,
ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει
πᾶσι τοῖς ἐν τῇ οἰκίᾳ. ¹⁶ οὕτω
λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν
τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν
τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

¹⁷ “Μὴ νομίσητε ὅτι ἦλθον κατα-
λύσαι τὸν νόμον ἢ τοὺς προφῆτας·
οὐκ ἦλθον καταλύσαι, ἀλλὰ πλη-
ρῶσαι. ¹⁸ ἀμὴν γὰρ λέγω ὑμῖν, ἕως
ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ,
ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ
ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένη-
ται. ¹⁹ ὅς ἐάν σὺν λύσει μίαν τῶν
ἐντολῶν τούτων τῶν ἐλαχίστων,
καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους,
ἐλάχιστος κληθήσεται ἐν τῇ βασι-
λείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιήσῃ
καὶ διδάξῃ, οὗτος μέγας κληθήσεται
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
²⁰ λέγω γὰρ ὑμῖν ὅτι ἐάν μὴ περισ-
σεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον
τῶν γραμματέων καὶ Φαρισαίων, οὐ
μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν
οὐρανῶν.

(3) ²¹ Ἠκούσατε ὅτι ἐρρέθη τοῖς
ἀρχαίοις, Οὐ φονεύσεις· ὅς δ' ἂν
φονεύσῃ, ἐνοχὸς ἔσται τῇ κρίσει·
²² ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ
ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ
ἐνοχὸς ἔσται τῇ κρίσει· ὅς δ' ἂν
εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ‘Ρακά, ἐνο-
χὸς ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν
εἴπῃ, Μωρὲ, ἐνοχὸς ἔσται εἰς τὴν

LUKE.

JOHN.

MATTHEW, V.

MARK.

γένευναν τοῦ πυρός. ²³ Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ²⁴ ἅψες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. ²⁵ Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε παραδῷ ὁ ἀντιδικὸς τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς. ²⁶ Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

(4) ²⁷ Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις· ²⁸ ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. ²⁹ εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ³⁰ καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ³¹ Ἐρρέθη δὲ ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· ³² ἐγὼ δὲ λέγω ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

LUKE.

JOHN.

MATTHEW, V.

MARK.

(5) ³³ Πάλιw ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὄρκους σου· ³⁴ ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· ³⁵ μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· ³⁶ μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. ³⁷ ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

(6) ³⁸ Ἐκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος· ³⁹ ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· ⁴⁰ καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· ⁴¹ καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ἕπαγε μετ' αὐτοῦ δύο. ⁴² τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. ⁴³ Ἐκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· ⁴⁴ ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς· ⁴⁵ ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνα-

LUKE.

JOHN.

MATTHEW, V, VI.

MARK.

τέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς,
καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
⁴⁶ ἂν γὰρ ἀγαπήσητε τοὺς ἀγα-
πώντας ὑμᾶς, τίνα μισθὸν ἔχετε;
οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποι-
οῦσι; ⁴⁷ καὶ ἂν ἀσπάσησθε τοὺς
ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν
ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω
ποιούσιν; ⁴⁸ ἔσεσθε οὖν ὑμεῖς
τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν
τοῖς οὐρανοῖς τέλειός ἐστι.

VI. (7) "Προσέχετε τὴν ἐλεημο-
σύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν
τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι
αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ
ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν
τοῖς οὐρανοῖς. ² ὅταν οὖν ποιῇς
ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπρο-
σθέν σου, ὥσπερ οἱ ὑποκριταὶ
ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ
ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν
ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω
ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
³ σοὺ δὲ ποιούντος ἐλεημοσύνην,
μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ
ἡ δεξιὰ σου, ⁴ ὅπως ἢ σου ἡ ἐλεη-
μοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ
σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς
ἀποδώσει σοι ἐν τῷ φανερῷ.

(8) ⁵ Καὶ ὅταν προσεύχῃ, οὐκ
ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φι-
λοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες
προσεύχεσθαι, ὅπως ἂν φανῶσι
τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν
ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.
⁶ σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς
τὸ ταμιεῖόν σου, καὶ κλείσας τὴν
θύραν σου πρόσευξαι τῷ πατρὶ σου

LUKE.

JOHN.

MATTHEW, VI.

MARK.

τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. ⁷ Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. ⁸ μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ⁹ οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ¹⁰ ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· ¹¹ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· ¹² καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· ¹³ καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ἔστι σοῦ· ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. ¹⁴ Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ¹⁵ ἔαν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

(9) ¹⁶ Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. ¹⁷ σὺ δὲ νηστεύων ἁλειψάτω τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου

LUKE.

JOHN.

MATTHEW, VI.

MARK.

σου νύψαι, ¹⁸ ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

(10) ¹⁹ “Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· ²⁰ θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς αὐτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. ²¹ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. ²² Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ²³ ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον; ²⁴ Οὐδεὶς δύναται δυσι κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. ²⁵ διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθησθε. οὐχὶ ἡ ψυχὴ πλεονῶν ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ²⁶ ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; ²⁷ τίς

LUKE.

JOHN.

MATTHEW, VI, VII.

MARK.

δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; ²⁸ καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· ²⁹ λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων· ³⁰ εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ³¹ μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; ³² πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων· ³³ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν· ³⁴ μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

VII. (11) "Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ² ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν· ³ Τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ⁴ ἢ πῶς ἔρεῖς τῷ ἀδελφῷ σου, "Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ

LUKE.

JOHN.

MATTHEW, VII.

MARK.

τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

(12) ⁶ “Μὴ δώτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

(13) ⁷ “Αἰτεῖτε, καὶ δοθήσεται ὑμῶν ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. ⁸ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. ⁹ ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ¹⁰ καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; ¹¹ εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; ¹² Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

(14) ¹³ “Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι’ αὐτῆς. ¹⁴ ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

(15) ¹⁵ “Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσὶ λύκοι ἄρπαγες.

LUKE.

JOHN.

MATTHEW, VII.

MARK.

¹⁶ ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώ-
σεσθε αὐτούς· μήτι συλλέγουσιν
ἀπὸ ἀκανθῶν σταφυλὴν ἢ ἀπὸ
τριβόλων σῦκα; ¹⁷ οὕτω πᾶν δέν-
δρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
τὸ δὲ σαπρὸν δένδρον καρποὺς
πονηροὺς ποιεῖ· ¹⁸ οὐ δύναται δέν-
δρον ἀγαθὸν καρποὺς πονηροὺς
ποιεῖν, οὐδὲ δένδρον σαπρὸν καρ-
ποὺς καλοὺς ποιεῖν. ¹⁹ πᾶν δέν-
δρον μὴ ποιοῦν καρπὸν καλὸν
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
²⁰ ὁραγε ἀπὸ τῶν καρπῶν αὐτῶν
ἐπιγνώσεσθε αὐτούς.

(16) ²¹ «Οὐ πᾶς ὁ λέγων μοι, Κύ-
ριε, Κύριε, εἰσελεύσεται εἰς τὴν βα-
σιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν
τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν
οὐρανοῖς. ²² πολλοὶ ἐροῦσί μοι ἐν
ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ
τῷ σῷ ὀνόματι προεφητεύσαμεν,
καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξε-
βάλομεν, καὶ τῷ σῷ ὀνόματι δυνά-
μεις πολλὰς ἐποιήσαμεν; ²³ καὶ
τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέ-
ποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ'
ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
²⁴ Πᾶς οὖν ὅστις ἀκούει μου τοὺς
λόγους τούτους καὶ ποιεῖ αὐτοὺς,
ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ,
ὅστις ψυκοδόμησε τὴν οἰκίαν αὐτοῦ
ἐπὶ τὴν πέτραν· ²⁵ καὶ κατέβη ἡ
βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ
ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον
τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε·
τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν.
²⁶ καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιω-
θήσεται ἀνδρὶ μωρῷ, ὅστις ψυκοδό-

LUKE.

JOHN.

MATTHEW, VII, VIII.

MARK I, II.

μησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· ²⁷ καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.”

²⁸ Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξέπλῃσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ²⁹ ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

§ 26.

VIII. Κατάβαντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· ² καὶ ἰδὼν, λεπρὸς ἐλθὼν προσεκύνη αὐτῷ, λέγων, “Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρῶσαι.” ³ Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, “Θέλω, καθαρῶσθι.” Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ⁴ καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Ὅρα μηδενὲ εἶπης· ἀλλὰ ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.”

VIII. 5-13	§ 31
14-17	24
19-22	48
18	
23-24 }	36
IX. 1	
2-8	26
9-17	27
18-26	36

⁴⁰ Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ, “Ὅτι ἐὰν θέλῃς, δύνασαι με καθαρῶσαι.” ⁴¹ Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, “Θέλω, καθαρῶσθι.” ⁴² Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. ⁴³ Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτὸν, ⁴⁴ καὶ λέγει αὐτῷ, “Ὅρα μηδενὲ μηδὲν εἶπης· ἀλλ’ ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.”

⁴⁵ Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ’ ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

II. Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι’ ἡμερῶν καὶ ἡκούσθη ὅτι εἰς οἶκόν ἐστι, ² καὶ εὐ-

LUKE, V.

JOHN.

§ 26.

¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, “Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρῖσαι.” ¹³ Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπὼν, “Θέλω, καθαρῖσθητι.” Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ. ¹⁴ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· “ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.”

¹⁵ Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν· ¹⁶ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

¹⁷ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ

MATTHEW, XI.

MARK, II.

11. ² Καὶ ὁ υἱὸς, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃ βεβαρμένον· καὶ ὁ υἱὸς ὁ Ἰησοῦς τὴν πίστιν αὐτοῦ εἶπε τῷ παραλυτικῷ, “Θάρσει, τέκνον, ἀφεύσται σοι αἱ ἁμαρτίαι σου.” ³ Καὶ ὁ υἱὸς, τινες τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, “Οὗτος βλασφημεῖ.” ⁴ Καὶ ὁ υἱὸς ὁ Ἰησοῦς τοὶ ἐκθυμῶντες αὐτῷ εἶπεν, “Ἰσα τί ὑμεῖς ἐκθυμείσθε ποτηρὰ ἐν ταῖς καρδίαις ὑμῶν; τί γὰρ ἐστιν εὐκοπώτερον, εἰπεῖν ‘Ἀφεύσται σοι αἱ ἁμαρτίαι,’ ἢ εἰπεῖν ‘Ἐγείραι καὶ περιπάτει;’ Ἰσα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῇ γῇ ἀφίεναι ἁμαρτίας,” τότε λέγει τῷ παραλυτικῷ, “Ἐγερθεὶς ἄρον σὺν τῇ κλίνῃ καὶ ὑπάγε εἰς τὸν οἶκόν σου.” ⁷ Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ⁸ Ἰδόντες δὲ οἱ ὄχλοι θαύμασαν, καὶ ἐδόξαζαν τὸν Θεὸν τὸν δύντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

ὅπως ταχέως παύσει αὐτοὺς μηκέτι. ἔρχεται μὲν τὸ πρὸς τὴν θύραν ἐπὶ ἐκείνῃ αὐτοῦ τὸν λόγον. ² Καὶ ἐρχομένη πρὸς αὐτὸν παραλυτικὸς φέμετος ἐκλόμενος ἐπὶ τεστέλλων. ³ καὶ μὴ ὑπομένοντι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέργοντες τὴν στέγην ὅπου ἦν, καὶ ἐξορῶντες χελεύσι τὸν κράββατον ἐφ’ ᾧ ὁ παραλυτικὸς ἀνέκειτο. ⁴ Ὁ υἱὸς δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτοῦ λέγει τῷ παραλυτικῷ. “Τέκνον, ἀφεύσται σοι αἱ ἁμαρτίαι σου.” ⁵ Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθημένοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, “Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς ὁ Θεός;” ⁶ Καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, “Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ⁷ τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, ‘Ἀφείωνταί σοι αἱ ἁμαρτίαι,’ ἢ εἰπεῖν, ‘Ἐγείραι καὶ ἄρον σου τὸν κράββατον καὶ περιπάτει;’ ⁸ Ἰσα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἐπὶ τῇ γῇ ἁμαρτίας, (λέγει τῷ παραλυτικῷ) ⁹ Σοὶ λέγω, ἔγεραι καὶ ἄρον σου τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου.” ¹⁰ Καὶ ἠγέρθη εὐθὺς, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν λέγοντας, “Ὅτι οὐδέποτε οὕτως εἶδομεν.”

LUKE, IX.

JOHN.

πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ. καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. ¹⁸ καὶ ἰδὼν ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· ¹⁹ καὶ μὴ εὐρόντες διὰ ποίας εἰσευέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκων αὐτὸν σὺν τῷ κλιιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. ²⁰ καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ, “Ἀνθρώπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.” ²¹ Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, “Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός;” ²² Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, “Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ²³ τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγείραι καὶ περιπάτει; ²⁴ ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,” εἶπε τῷ παραλελυμένῳ, “Σοὶ λέγω, ἔγχειραι, καὶ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου.” ²⁵ Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν. ²⁶ καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξασον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, “Ὅτι εἶδομεν παράδοξα σήμερον.”

MATTHEW, IX.

MARK, II.

§ 27.

⁹ Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, “Ἀκολούθει μοι.” Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰ Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειωτο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, “Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;” ¹² Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, “Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. ¹³ πορευθέντες δὲ μάθετε τί ἐστιν, “Ἐλεον θέλω καὶ οὐ θυσίαν.” οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ’ ἁμαρτωλοὺς εἰς μετάνοιαν.”

¹⁴ Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, “Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;” ¹⁵ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ’ ὅσον μετ’ αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. ¹⁶ οὐδεῖς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ

¹³ Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. ¹⁴ Καὶ παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, “Ἀκολούθει μοι.” Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁵ Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειωτο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. ¹⁶ καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ, “Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;” ¹⁷ Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, “Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. οὐκ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.”

¹⁸ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, “Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;” ¹⁹ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστι νηστεύειν; ὅσον χρόνον μεθ’ ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν· ²⁰ ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νη-

LUKE, V.

JOHN.

§ 27.

²⁷ Καὶ μετὰ ταῦτα ἐξῆλθε καὶ ἐθεάσατο τελώνην ὀνόματι Λεῦν καθήμενον ἐπὶ τῷ τελώνιον, καὶ εἶπεν αὐτῷ, “Ἀκολουθεῖ μοι.” ²⁸ Καὶ καταλιπὼν ἅπαντα ἀναστὰς ἠκολούθησεν αὐτῷ. ²⁹ Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολλὸς καὶ ἄλλων οἱ ἦσαν μετ’ αὐτῶν κατακέκρυμνοι. ³⁰ καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, “Διατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;” ³¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, “Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. ³² οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.”

³³ Οἱ δὲ εἶπον πρὸς αὐτόν, “Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;” ³⁴ Ὁ δὲ εἶπε πρὸς αὐτοὺς, “Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστι, ποιῆσαι νηστεύειν; ³⁵ ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.” ³⁶ Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, “Ὅτι οὐ-

MATTHEW, IX, XII.

τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. ¹⁷ οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολύνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότερα συντηροῦνται.”

MARK, II, III.

στεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. ²¹ καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ. εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. ²² καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολύνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.”

§ 28.

XII. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείρασαν, καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. ² οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, “Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.” ³ Ὁ δὲ εἶπεν αὐτοῖς, “Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείρασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ; ⁴ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὗς οὐκ ἔξδον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; ⁵ Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; ⁶ λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. ⁷ εἰ δὲ ἐγνώκειτε τί ἐστίν, Ἐλεον θέλω καὶ οὐ θυσιαν,” οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. ⁸ κύριος γὰρ ἐστι καὶ

²³ καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχνας. ²⁴ καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, “Ἰδε τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστι;” ²⁵ καὶ αὐτὸς ἔλεγεν αὐτοῖς, “Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπείρασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ; ²⁶ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὗς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ ὄσιν;” ²⁷ καὶ ἔλεγεν αὐτοῖς, “Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. ²⁸ ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.”

III. Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος

LUKE, V, VI.

JOHN.

δεῖς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. ³⁷ καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ³⁸ ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται. ³⁹ καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.”

§ 28.

VI. Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν καὶ ἡσθιον, ψάχοντες ταῖς χερσί. ² τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, “Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασιν;” ³ Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, “Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες; ⁴ ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ’ αὐτοῦ, οὗς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;” ⁵ Καὶ ἔλεγεν αὐτοῖς, “Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.”

⁶ Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ

MATTHEW, II.

τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.”

⁹ Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ¹⁰ καὶ ἰδὼν, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, “Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν;” ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς, “Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἂν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; ¹² πόσῃ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.” ¹³ Τότε λέγει τῷ ἀνθρώπῳ, “Ἐκτείνον τὴν χεῖρά σου.” Καὶ ἐξέτενε· καὶ ἀποκατεστάθῃ ὑγιὴς ὡς ἡ ἄλλη. ¹⁴ Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν.

¹⁵ Ὁ δὲ Ἰησοῦς γυνὸς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας· ¹⁶ καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·

MARK, III.

ἐξηραμμένην ἔχων τὴν χεῖρα· ² καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. ³ καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα, “Ἐγειραι εἰς τὸ μέσον.” ⁴ Καὶ λέγει αὐτοῖς, “Ἐξεστι τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;” Οἱ δὲ ἐσιώπων. ⁵ καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, “Ἐκτείνον τὴν χεῖρά σου.” καὶ ἐξέτενε, καὶ ἀποκατεστάθῃ ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη. ⁶ Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποιοῦν κατ’ αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

⁷ Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας, ⁸ καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. ⁹ καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. ¹⁰ πολλοὺς γὰρ ἐθεράπευσεν· ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας· ¹¹ καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ καὶ ἔκραζε λέγοντα,

LUKE, VI.

JOHN.

ἦν ξηρά. ⁷ παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὖ-ρωσι κατηγορίαν αὐτοῦ. ⁸ αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, “Ἐγείραι καὶ στήθι εἰς τὸ μέσον.” Ὁ δὲ ἀναστὰς ἕστη. ⁹ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, “Ἐπερωτήσω ὑμᾶς, τί ἔξεστι τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;” ¹⁰ Καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπε τῷ ἀνθρώπῳ, “Ἐκτεινον τὴν χεῖρά σου.” ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὲς ὡς ἡ ἄλλη. ¹¹ αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσκειαν τῷ Ἰησοῦ.

MATTHEW, XII, IX.

MARK, III.

“Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.” ¹² καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.

¹⁷ ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ Ἑσαίου τοῦ προφήτου, λέγοντος,
¹⁸ Ἰδοὺ, ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· ¹⁹ οὐκ ἐρίσει οὐδὲ κραυγᾶσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ· ²⁰ κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλλῃ εἰς νίκος τὴν κρίσιν.
²¹ καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι.’

IX. ²⁷ Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες, “Ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ.”
²⁸ Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, “Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;” Λέγουσιν αὐτῷ, “Ναί, Κύριε.” ²⁹ Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, “Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.” ³⁰ Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, “Ὁράτε, μηδεὶς γινωσκέτω.” ³¹ Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

³² Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαμονιζόμενον. ³³ καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, “Οὐδέποτε ἐφάνη οὕτως

LUKE.

JOHN.

MATTHEW, IX, X.

MARK, III.

ἐν τῷ Ἰσραήλ.” ³⁴ Οἱ δὲ Φαρισαῖοι ἔλεγον, “Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.”

³⁵ Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

§ 29.

³⁶ Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὥσεί πρόβατα μὴ ἔχοντα ποιμένα. ³⁷ τότε λέγει τοῖς μαθηταῖς αὐτοῦ, “Ὁ μὲν θерισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.” ³⁸ δεήθητε οὖν τοῦ κυρίου τοῦ θерισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θерισμὸν αὐτοῦ.”

X. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἑξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ² Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, ³ Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαίου ὁ ἐπικληθεὶς Θαδδαῖος, ⁴ Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδόνς αὐτόν.

⁵ Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς,

¹³ Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτοὺς, καὶ ἀπῆλθον πρὸς αὐτόν. ¹⁴ καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ’ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν ¹⁵ καὶ ἔχειν ἑξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰ δαιμόνια. ¹⁶ καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστὶν Υἱοὶ βροντῆς. ¹⁸ καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, ¹⁹ καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ παρέδωκεν αὐτόν.

§ 29.

¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. ¹³ καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, σὺς καὶ ἀποστόλους ὠνόμασε, ¹⁴ Σίμωνα δὲν καὶ ὠνόμασε Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, ¹⁵ Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, ¹⁶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ ἐγένετο προδότης·

MATTHEW, X.

MARK.

λέγων, "Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλ-
 θητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ
 εἰσέλθητε· ⁶ πορεύεσθε δὲ μᾶλλον
 πρὸς τὰ πρόβατα τὰ ἀπολωλότα
 οἴκου Ἰσραὴλ. ⁷ πορευόμενοι δὲ
 κηρύσσετε, λέγοντες, "Ὅτι ἤγγικεν
 ἡ βασιλεία τῶν οὐρανῶν. ⁸ ἀσθε-
 νοῦντας θεραπεύετε, λεπροὺς καθ-
 ἀρῖζετε, νεκροὺς ἐγείρετε, δαιμόνια
 ἐκβάλλετε. ὕωρεαν ἐλάβετε, ὕω-
 ρεαν δότε. ⁹ Μὴ κτήσῃσθε χρυσὸν
 μηδὲ ἀργυρον μηδὲ χαλκὸν εἰς τὰς
 ζώνας ὑμῶν, ¹⁰ μὴ πήραν εἰς ὁδόν,
 μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα
 μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης
 τῆς τροφῆς αὐτοῦ ἐστιν. ¹¹ Εἰς
 ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε,
 ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἐστι·
 κακεὶ μένετε ἕως ἂν ἐξέλθῃτε.
¹² εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν
 ἀσπάσασθε αὐτήν. ¹³ καὶ ἐὰν μὲν
 ᾖ ἡ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη
 ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἁγία,
 ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστρα-
 φήτω. ¹⁴ καὶ ὅς ἐὰν μὴ δέξηται
 ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους
 ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς
 πόλεως ἐκεῖνης ἐκτινάξατε τὸν
 κοινορτὸν τῶν ποδῶν ὑμῶν. ¹⁵ ἀμὴν
 λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ
 Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ
 κρίσεως ἢ τῇ πόλει ἐκεῇ.

¹⁶ "Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς
 ὡς πρόβατα ἐν μέσῳ λύκων· γίνε-
 σθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ
 ἀκέραιοι ὡς αἱ περιστέραί. ¹⁷ προσ-
 ἔχετε δὲ ἀπὸ τῶν ἀνθρώπων παρα-
 δώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ
 ἐν ταῖς συναγωγαῖς αὐτῶν μαστι-

LUKE.

JOHN.

MATTHEW, X.

MARK.

γώσουσιν ὑμᾶς· ¹⁸ καὶ ἐπὶ ἡγεμόνας
 δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
 ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς
 ἔθνεσιν. ¹⁹ ὅταν δὲ παραδιδῶσιν
 ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί
 λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν
 ἐκείνῃ τῇ ᾠρᾷ τί λαλήσετε· ²⁰ οὐ
 γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ
 τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ
 λαλοῦν ἐν ὑμῖν. ²¹ Παραδώσει δὲ
 ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ
 πατὴρ τέκνον· καὶ ἐπαναστήσονται
 τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν
 αὐτούς. ²² καὶ ἔσεσθε μισούμενοι
 ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ
 ὑπομείνας εἰς τέλος, οὗτος σωθή-
 σεται. ²³ ὅταν δὲ διώκωσιν ὑμᾶς
 ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν
 ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
 τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ
 ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
²⁴ Οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδά-
 σκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύ-
 ριον αὐτοῦ. ²⁵ ἄρκετὸν τῷ μαθητῇ
 ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
 καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ
 τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκά-
 λεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς
 αὐτοῦ; ²⁶ Μὴ οὖν φοβηθῆτε αὐτούς·
 οὐδὲν γάρ ἐστι κεκαλυμμένον ὃ οὐκ
 ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ
 οὐ γνωσθήσεται. ²⁷ ὃ λέγω ὑμῖν
 ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί·
 καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε
 ἐπὶ τῶν δωμάτων. ²⁸ καὶ μὴ φοβη-
 θῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ
 σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων
 ἀποκτείνειν· φοβήθητε δὲ μᾶλλον
 τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα

LUKE.

JOHN.

MATTHEW, X.

MARK.

ἀπολέσαι ἐν γενένη. ³⁹ οὐχὶ δύο στρουθία ἄσσαριον πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ³⁰ ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσί. ³¹ μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. ³² Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³³ ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³⁴ Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. ³⁵ ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. ³⁶ καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. ³⁷ Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος. ³⁸ καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. ³⁹ ὁ εὕρων τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἑμοῦ εὕρῃσει αὐτήν. ⁴⁰ Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστελάντά με. ⁴¹ ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται·

LUKE.

JOHN.

MATTHEW, X, XI.

MARK.

⁴² καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν
τούτων ποτήριον ψυχροῦ μόνον εἰς
ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ
μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.”

XI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ
Ἰησοῦς διατάσσειν τοῖς δώδεκα μα-
θηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ
διδάσκειν καὶ κηρύσσειν ἐν ταῖς
πόλεσιν αὐτῶν.

§ 30.

¹⁷ καὶ καταβὰς μετ' αὐτῶν ἔστι ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, ¹⁸ καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. ¹⁹ καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.

(1) ²⁰ Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, “Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ²¹ μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. ²² μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. ²³ χαίrete ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐ-

MATTHEW.**MARK.**

LUKE, VI.

JOHN.

τῶν. ²⁴ Πλὴν οὐαὶ ὑμῖν τοῖς πλου-
στοῖς, ὅτι ἀπέχετε τὴν παράκλησιν
ὑμῶν. ²⁵ οὐαὶ ὑμῖν, οἱ ἐμπεπλη-
σμένοι, ὅτι πεινᾴσετε. οὐαὶ ὑμῖν,
οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ
κλαύσετε. ²⁶ οὐαὶ ὑμῖν, ὅταν καλῶς
ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι·
κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευ-
δοπροφήταις οἱ πατέρες αὐτῶν.

(2) ²⁷ “Ἀλλ’ ὑμῖν λέγω τοῖς
ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς
ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν
ὑμᾶς, ²⁸ εὐλογεῖτε τοὺς καταρω-
μένους ὑμῖν, καὶ προσεύχεσθε ὑπὲρ
τῶν ἐπηρεάζοντων ὑμᾶς. ²⁹ τῷ
τύπτουτί σε ἐπὶ τὴν σιαγόνα πάρεχε
καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵρου-
τός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα
μὴ κωλύσης. ³⁰ παντὶ δὲ τῷ αἰ-
τοῦντί σε δίδου. καὶ ἀπὸ τοῦ αἵ-
ροντος τὰ σὺ μὴ ἀπαίτει. ³¹ καὶ
καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ
ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς
ὁμοίως. ³² καὶ εἰ ἀγαπᾶτε τοὺς
ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις
ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς
ἀγαπῶντας αὐτοὺς ἀγαπῶσι. ³³ καὶ
ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούν-
τας ὑμᾶς, ποία ὑμῖν χάρις ἐστί;
καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποι-
οῦσι. ³⁴ καὶ ἐὰν δανείζητε παρ’ ὧν
ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χά-
ρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ
ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπο-
λάβωσι τὰ ἴσα. ³⁵ πλὴν ἀγαπᾶτε
τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε
καὶ δανείζετε μηδὲν ἀελπίζοντες·
καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ
ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς

MATTHEW.

MARK.

LUKE, VI.

JOHN.

χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. ³⁸ γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

(3) ³⁷ “Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· ³⁸ διδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.”

³⁹ Εἶπε δὲ παραβολὴν αὐτοῖς, “Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; ⁴⁰ οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. ⁴¹ τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ⁴² ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφε, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

(4) ⁴³ “Οὐ γάρ ἐστι δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. ⁴⁴ ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλὴν.

§ 31.

VIII. ⁵ Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν, ⁶ καὶ λέγων, “Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.” ⁷ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.” ⁸ Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, “Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἶπὲ λόγον, καὶ ἰαθήσεται ὁ παῖς μου.

LUKE, VI, VII.

[JOHN.

⁴⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
θησαυροῦ τῆς καρδίας αὐτοῦ προ-
φέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄν-
θρωπος ἐκ τοῦ πονηροῦ θησαυροῦ
τῆς καρδίας αὐτοῦ προφέρει τὸ πο-
νηρόν· ἐκ γὰρ τοῦ περισσεύματος
τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

(5) ⁴⁶ “Τί δέ με καλεῖτε, Κύριε,
κύριε, καὶ οὐ ποιεῖτε ὡς λέγω; ⁴⁷ πᾶς
ὁ ἐρχόμενος πρὸς με καὶ ἀκούων
μου τῶν λόγων καὶ ποιῶν αὐτοὺς,
ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος.
⁴⁸ ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδο-
μοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβά-
θυνε καὶ ἔθηκε θεμέλιον ἐπὶ τὴν
πέτραν· πλημμύρας δὲ γενομένης
προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ
ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐ-
τήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
⁴⁹ ὁ δὲ ἀκούσας καὶ μὴ ποιήσας
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι
οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου·
ἢ προσέρρηξεν ὁ ποταμὸς, καὶ εὐ-
θέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα
τῆς οἰκίας ἐκείνης μέγα.”

§ 31.

VII. Ἐπεὶ δὲ ἐπλήρωσε πάντα
τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ
λαοῦ, εἰσῆλθεν εἰς Καπερναοὺμ.
² Ἐκατοντάρχου δέ τινος δούλος κα-
κῶς ἔχων ἡμελλε τελευτᾶν, ὃς ἦν
αὐτῷ ἔντιμος. ³ ἀκούσας δὲ περὶ τοῦ
Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσ-
βυτέρους τῶν Ἰουδαίων, ἐρωτῶν
αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦ-
λον αὐτοῦ. ⁴ οἱ δὲ παραγενόμενοι
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν
σπουδαίως, λέγοντες, “Ὅτι ἄξιός

MATTHEW, VIII.

MARK.

⁹ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
 ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρα-
 τιώτας· καὶ λέγω τούτῳ, Πορεύθητι,
 καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου,
 καὶ ἔρχεται· καὶ τῷ δούλῳ μου,
 Ποίησον τοῦτο, καὶ ποιεῖ.” ¹⁰ Ἀκού-
 σας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε
 τοῖς ἀκολουθοῦσιν, “Ἀμὴν λέγω
 ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην
 πίστιν εὑρον. ¹¹ λέγω δὲ ὑμῖν ὅτι
 πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν
 ἤξουσιν καὶ ἀνακλιθήσονται μετὰ
 Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν
 τῇ βασιλείᾳ τῶν οὐρανῶν ¹² οἱ δὲ
 υἱοὶ τῆς βασιλείας ἐκβληθήσονται
 εἰς τὸ σκότος τὸ ἑξώτερον· ἐκεῖ
 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν ὀδόντων.” ¹³ Καὶ εἶπεν ὁ Ἰη-
 σοῦς τῷ ἑκατοντάρχῳ, “Ὑπάγε,
 καὶ ὡς ἐπίστευσας γεννηθήτω σοι.”
 Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ᾠρᾷ
 ἐκεῇ.

LUKE, VII.

JOHN.

ἐστιν ὃ παρέξει τοῦτο· ⁵ ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.” ⁶ Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ, “Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· ⁷ διὸ οὐδὲ ἐμαυτὸν ἤξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.” ⁸ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.” ⁹ Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, “Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.” ¹⁰ Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

¹¹ Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ¹² ὥς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρᾳ· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. ¹³ καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνύσθη ἐπ’ αὐτῇ, καὶ εἶπεν αὐτῇ, “Μὴ κλαῖε.” ¹⁴ Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε, “Νεανίσκε, σοὶ λέγω, ἐγέρθητι.”

MATTHEW, XI.

MARK.

§ 32.

ΧΙ. ²Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ ³εἶπεν αὐτῷ, “Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;”

⁴Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πορευθέντες ἀπαγγέilate Ἰωάννῃ ὅτι ἀκούετε καὶ βλέπετε· ⁵τυφλοὶ ἀναβλέπουσι καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· ⁶καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.” ⁷Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, “Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ⁸ἀλλὰ τί ἐξήλθετε

LUKE, VII.

JOHN.

¹⁶ Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ· ¹⁶ ἔλαβε δὲ φόβος ἀπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, “Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν,” καὶ “Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.” ¹⁷ Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

§ 32.

¹⁸ Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.
¹⁹ καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων, “Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;”
²⁰ Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, “Ἰωάννης ὁ Βαπτιστῆς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;” ²¹ Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.

²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· ²³ καὶ μακάριός ἐστιν ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.” ²⁴ Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, “Τί ἐξεληλύθατε εἰς τὴν ἔρημον

MATTHEW, XI.

MARK.

ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱμα-
τίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ
μαλακὰ φοροῦντες ἐν τοῖς οἴκοις
τῶν βασιλέων εἰσὶν· ⁹ ἀλλὰ τί
ἐξήλθετε ἰδεῖν; προφήτην; ναὶ,
λέγω ὑμῖν, καὶ περισσότερον προ-
φήτου· ¹⁰ οὗτος γάρ ἐστι περὶ οὗ
γέγραπται, 'Ἰδοὺ, ἐγὼ ἀποστέλλω
τὸν ἄγγελόν μου πρὸ προσώπου
σου, ὃς κατασκευάσει τὴν ὁδὸν σου
ἐμπροσθέν σου.' ¹¹ Ἀμὴν λέγω
ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς
γυναικῶν μείζων Ἰωάννου τοῦ βαπ-
τιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασι-
λείᾳ τῶν οὐρανῶν μείζων αὐτοῦ
ἐστίν·

¹² Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάν-
νου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ
βασιλεία τῶν οὐρανῶν βιάζεται,
καὶ βιασταὶ ἀρπάζουσιν αὐτήν.
¹³ πάντες γὰρ οἱ προφῆται καὶ ὁ
νόμος ἕως Ἰωάννου προεφήτευσαν·
¹⁴ καὶ εἰ θέλετε δέξασθαι, αὐτός
ἐστίν· Ἡλίας ὁ μέλλων ἔρχεσθαι.
¹⁵ ὁ ἔχων ὦτα ἀκούειν ἀκονέτω.
¹⁶ Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύ-
την; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγο-
ραῖς καθημένοις καὶ προσφωνοῦσι
τοῖς ἐταίροις αὐτῶν, ¹⁷ καὶ λέγουσιν,
Ἡλλήσαμεν ὑμῖν, καὶ οὐκ ὠρχή-
σασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ
ἐκόψασθε. ¹⁸ Ἦλθε γὰρ Ἰωάννης
μήτε ἐσθίων μήτε πίνων, καὶ λέ-
γουσι, Δαιμόνιον ἔχει. ¹⁹ ἦλθεν ὁ
υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φά-
γος καὶ οἰνοπότης, τελωνῶν φίλος

LUKE, VII.

JOHN.

θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
σαλευόμενον; ²⁵ ἀλλὰ τί ἐξεληλύ-
θατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν
ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρ-
χοντες ἐν τοῖς βασιλείοις εἰσίν.
²⁶ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν;
προφήτην; ναί, λέγω ὑμῖν, καὶ
περισσότερον προφήτου. ²⁷ οὗτός
ἐστι περὶ οὗ γέγραπται, ‘Ἴδὼν
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου
πρὸ προσώπου σου, ὃς κατασκευάσει
τὴν ὁδόν σου ἔμπροσθέν σου.’
²⁸ Λέγω γὰρ ὑμῖν, μείζων ἐν γεννη-
τοῖς γυναικῶν προφήτης Ἰωάννου
τοῦ Βαπτιστοῦ οὐδεὶς ἐστιν. ὁ δὲ
μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ
μείζων αὐτοῦ ἐστι.”

²⁹ Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ
οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν,
βαπτισθέντες τὸ βάπτισμα Ἰωάν-
νου. ³⁰ οἱ δὲ Φαρισαῖοι καὶ οἱ
νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέ-
τησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες
ὑπ’ αὐτοῦ.

³¹ Εἶπε δὲ ὁ Κύριος, “Τίνι οὖν
ὁμοιώσω τοὺς ἀνθρώπους τῆς γε-
νεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι;
³² ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ
καθημένοις καὶ προσφωνοῦσιν ἁλ-
λήλοις καὶ λέγουσιν, Ἡὐλήσαμεν
ὑμῖν, καὶ οὐκ ὤρχήσασθε· ἐθρη-
νήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.
³³ ἐλήλυθε γὰρ Ἰωάννης ὁ Βαπ-
τιστὴς μήτε ἄρτον ἐσθίων μήτε
οἶνον πίνων, καὶ λέγετε, Δαιμόνιον
ἔχει. ³⁴ ἐλήλυθεν ὁ υἱὸς τοῦ ἀν-

MATTHEW, XI.

MARK.

καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.”

²⁰ Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.
²¹ “Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαῦδαν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. ²² πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.
²³ Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. ²⁴ πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.” ²⁵ Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, “Ἐξομολογούμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.
²⁶ ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. ²⁷ Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι.
²⁸ Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἐγὼ ἀναπαύσω ὑμᾶς. ²⁹ Ἄρατε τὸν ζυγόν μου ἐφ’ ὑμᾶς καὶ μάθετε ἀπ’ ἐμοῦ,

LUKE, VII.

JOHN.

θρώπου ἐσθίων καὶ πίνων, καὶ λέ-
γετε, Ἴδὸν ἄνθρωπος φάγος καὶ οἴ-
νοπότης, τελωνῶν φίλος καὶ ἁμαρ-
τωλῶν. ³⁵ καὶ ἐδικαιώθη ἡ σοφία
ἀπὸ τῶν τέκνων αὐτῆς πάντων.”

MATTHEW, XI.

MARK.

ὅτι πρῶός εἰμι καὶ ταπεινὸς τῇ καρ-
δίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς
ψυχαῖς ὑμῶν. ³⁰ ὁ γὰρ ζυγὸς μου
χρηστὸς καὶ τὸ φορτίον μου ἑλα-
φρόν ἐστιν.”

XII. 1-21 see § 28.

22-45 „ § 55.

§ 33.

³⁶ Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. ³⁷ Καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου ³⁸ καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ῥέξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφε τῷ μύρῳ. ³⁹ Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, “Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστί.”

⁴⁰ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, “Σίμων, ἔχω σοί τι εἰπεῖν.” Ὁ δὲ φησι, “Διδάσκαλε, εἰπέ.” ⁴¹ “Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα· ⁴² μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ, πλείον αὐτὸν ἀγαπήσει;” ⁴³ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν,

MATTHEW.

MARK.

§ 34.

LUKE, VII, VIII.

JOHN.

“Ἐπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο.” Ὁ δὲ εἶπεν αὐτῷ, “Ὁρθῶς ἐκρινας.” ⁴⁴ Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, “Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε. ⁴⁵ Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. ⁴⁶ Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. ⁴⁷ Οὐ χάριν, λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.” ⁴⁸ Εἶπε δὲ αὐτῇ, “Ἀφένονται σου αἱ ἁμαρτίαι.” ⁴⁹ Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, “Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;” ⁵⁰ Εἶπε δὲ πρὸς τὴν γυναῖκα, “Ἡ πίστις σου σέσωκέ σε. πορεύου εἰς εἰρήνην.”

§ 34.

VIII. Καὶ ἐγένετο ἐν τῷ καθεζῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαгдаληνῆ, ἀφ’ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, ³ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι

MATTHEW, XII.

MARK, III.

Καὶ ἔρχονται εἰς οἶκον· ²⁰ καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. ²¹ καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξήλθον κρατῆσαι αὐτόν· ἔλεγον γάρ, “Ὅτι ἐξέστη.” ²² Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, “Ὅτι Βεελζεβοὺλ ἔχει,” καὶ “ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.” ²³ Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, “Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· ²⁵ καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη· ²⁶ καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ²⁷ οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ²⁸ ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν· ²⁹ ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχός ἐστιν αἰωνίου κρίσεως” ³⁰ ὅτι ἔλεγον, “Πνεῦμα ἀκάθαρτον ἔχει.” ³¹ Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν. ³² καὶ ἐκάθητο

XII. ⁴⁶ Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσπήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. ⁴⁷ εἶπε δὲ τις αὐτῷ, “Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί

LUKE, viii.

JOHN.

πολλοί, αἵτινες διηκόνουν αὐτῷ ἀπὸ
τῶν ὑπαρχόντων αὐταῖς.

MATTHEW, XII, XIII.

σου ἔξω ἐσθήκας, ζητοῦντές σοι λαλήσαι.” ⁴⁸ Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, “Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;” ⁴⁹ Καὶ ἔκτεινας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, “Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ⁵⁰ Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.”

MARK, III, IV.

ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, “Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.” ³³ Καὶ ἀπεκρίθη αὐτοῖς λέγων, “Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;” ³⁴ Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει, “Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.” ³⁵ ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ μου καὶ μήτηρ ἐστί.”

§ 35.

XIII. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· ² καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. ³ καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, “Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. ⁴ καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά· ⁵ ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη, ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς, ⁶ ἥλιου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη· ⁷ ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά· ⁸ ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ⁹ ὁ ἔχων ὦτα ἀκούειν ἀκούετω.” ¹⁰ Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, “Διατί ἐν παρα-

IV. Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολλὸς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν· ² καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, ³ “Ἀκούετε. Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν· ⁴ καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό· ⁵ ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς, ⁶ ἥλιου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη· ⁷ καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε· ⁸ καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν

§ 35.

⁴ Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, ⁵ “Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν δὲ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό· ⁶ καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα· ⁷ καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό· ⁸ καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα.” Ταῦτα λέγων ἐφώνει, “Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.” ⁹ Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες,

MATTHEW, XIII.

βολαῖς λαλεῖς αὐτοῖς;” ¹¹ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. ¹² ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. ¹³ διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσι· ¹⁴ καὶ ἀναπληροῦται ἐπ’ αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα, ‘Ἀκοῇ ἀκούετε καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ¹⁵ ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσι καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.’ ¹⁶ Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσιν· καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει. ¹⁷ ἀμήν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ¹⁸ Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειροῦτος. ¹⁹ Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. ²⁰ Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν, ²¹ οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι, γενο-

MARK, IV.

ἐκατόν.” ⁹ Καὶ ἔλεγεν αὐτοῖς, “Ὁ ἔχων ὧτα ἀκούειν ἀκουέτω.” ¹⁰ Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτόν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. ¹¹ καὶ ἔλεγεν αὐτοῖς, “Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ¹² ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσι, καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.” ¹³ Καὶ λέγει αὐτοῖς, “Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ¹⁴ ὁ σπείρων τὸν λόγον σπείρει. ¹⁵ οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν· ¹⁶ καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, ¹⁷ καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδαλίζονται. ¹⁸ καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, ¹⁹ καὶ αἱ μέμναι τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλοῦτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται· ²⁰ καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ

LUKE, VIII.

JOHN.

“Τίς εἶη ἡ παραβολὴ αὕτη;” ¹⁰ Ὁ δὲ εἶπεν, “Τῶν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ συνιῶσιν. ¹¹ Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· ¹² οἱ δὲ παρὰ τὴν ὁδὸν εἰσὼν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ¹³ οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. ¹⁴ τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μερμηγῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι. ¹⁵ τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἱ εὐγεῖς ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

MATTHEW, XIII.

μένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. ²² Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. ²³ Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.”

MARK, IV.

παραδέχονται καὶ καρποφοροῦσιν, ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.”

²¹ Καὶ ἔλεγεν αὐτοῖς, “Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; ²² οὐ γάρ ἐστὶ τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ’ ἵνα εἰς φανερόν ἔλθῃ. ²³ εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.” ²⁴ Καὶ ἔλεγεν αὐτοῖς, “Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. ²⁵ ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

²⁴ Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, “Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ

¹⁶ “Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίβης τίθησιν· ἀλλ’ ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. ¹⁷ οὐ γάρ ἐστι κρυπτὸν δ’ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον δ’ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. ¹⁸ βλέπετε οὖν πῶς ἀκούετε· ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχῃ, καὶ δ’ δοκεῖ ἔχειν ἀρθήσεται ἀπ’ αὐτοῦ.”

¹⁹ Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. ²⁰ καὶ ἀπηγγέλη αὐτῷ, λεγόντων, “Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες.” ²¹ Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, “Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν.”

MATTHEW, XIII.

MARK, IV.

αὐτοῦ· ²⁵ ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. ²⁶ ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. ²⁷ προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει τὰ ζιζάνια; ²⁸ Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ²⁹ Ὁ δὲ ἔφη, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσγητε ἅμα αὐτοῖς τὸν σῖτον. ³⁰ ἄφετε συναυξάνεσθαι ἀμφοτέρω μεχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.”

²⁶ Καὶ ἔλεγεν, “Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἔαν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, ²⁷ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός. ²⁸ αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ πρῶτον χόρτον, εἰτα στάχυν, εἰτα πλήρη σῖτον ἐν τῷ στάχυϊ. ²⁹ ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.”

³¹ Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινά-

³⁰ Καὶ ἔλεγε, “Τίνι ὁμοιωσώμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐ-

LUKE.

JOHN.

MATTHEW, XIII.

πεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ³² ὁ μικρότερον μὲν ἔστι πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μερίζον τῶν· λαχάνων ἔστι καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.”

³³ Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.”

³⁴ Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς, ³⁵ ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, “Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

³⁶ Τότε ἀφείλ τοὺς ὄχλους· ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, “Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.” ³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ³⁸ ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ³⁹ ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος ἐστίν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. ⁴⁰ ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως

MARK, IV.

τὴν· ³¹ ὡς κόκκῳ σιμάρπης, ὅς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἔστι τῶν ἐπὶ τῆς γῆς· ³² καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.”

³³ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκοῦειν· ³⁴ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ’ ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

LUKE.

JOHN.

MATTHEW, XIII.

MARK.

ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου· ⁴¹ ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιῶντας τὴν ἀνομίαν, ⁴² καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ⁴³ τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

⁴⁴ “ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἀνθρώπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

⁴⁵ “ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· ⁴⁶ ὃς εὐρὼν ἔνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

⁴⁷ “ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ⁴⁸ ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. ⁴⁹ οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, ⁵⁰ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν

LUKE.

JOHN.

MATTHEW, XIII, VIII.

MARK, IV.

οδόντων.” ⁵¹ Λέγει αὐτοῖς ὁ Ἰησοῦς, “Συνήκατε ταῦτα πάντα;” Λέγουσιν αὐτῷ, “Ναί, κύριε.” ⁵² Ὁ δὲ εἶπεν αὐτοῖς, “Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίως ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.”

⁵³ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν,

§ 36.

VIII. ¹⁸ Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ²³ Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴ καὶ ἰδὼν, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. ²⁵ καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγοντες, “Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.” ²⁶ Καὶ λέγει αὐτοῖς, “Τί δειλοί ἐστε, ὀλιγόπιστοι;” Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. ²⁷ οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, “Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;”

IV. ³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψις γενομένης, “Διέλθωμεν εἰς τὸ πέραν.” ³⁶ Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ’ αὐτοῦ. ³⁷ καὶ γίνεται λαῖλαψ ἀνέμου μεγάλης, τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. ³⁸ καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, “Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;” ³⁹ Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ, “Σιώπα, πεφύμωσο.” Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. ⁴⁰ καὶ εἶπεν αὐτοῖς, “Τί δειλοί ἐστε οὗτω; πῶς οὐκ ἔχετε πίστιν;” ⁴¹ Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, “Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;”

§ 36.

²² Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, “ Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης.” καὶ ἀνήχθησαν. ²³ πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον. ²⁴ προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, “ Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα.” Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπάυσαντο, καὶ ἐγένετο γαλήνη. ²⁵ εἶπε δὲ αὐτοῖς, “ Ποῦ ἐστιν ἡ πίστις ὑμῶν;” Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, “ Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;”

MATTHEW, VIII.

²⁸ Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκεῖνης· ²⁹ καὶ ἰδοὺ, ἔκραξαν, λέγοντες, “Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ; ἤλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;” ³⁰ Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. ³¹ οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, “Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.” ³² Καὶ εἶπεν αὐτοῖς, “Ὑπάγετε.” Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. ³³ οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. ³⁴ καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

MARK, V.

V. Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν. ² καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπῆντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ, ³ ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἀλύσειν οὐδεὶς ἠδύνατο αὐτὸν δηῖσαι, ⁴ διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεισι δεδέσθαι, καὶ διασπᾶσθαι ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθῆναι, καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι· ⁵ καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασι ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. ⁶ Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε καὶ προσεκύνησεν αὐτῷ, ⁷ καὶ κράζας φωνῇ μεγάλῃ εἶπε, “Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μή με βασανίσῃς.” ⁸ ἔλεγε γὰρ αὐτῷ, “Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.” ⁹ Καὶ ἐπηρώτα αὐτὸν, “Τί σοι ὄνομα;” Καὶ ἀπεκρίθη λέγων, “Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν.” ¹⁰ Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ¹¹ ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλῃ βοσκομένη· ¹² καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες λέγοντες, “Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.” ¹³ καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς· καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν

LUKE, VIII.

JOHN.

²⁶ Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. ²⁷ ἔξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. ²⁸ ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέειπεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, "Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς." ²⁹ Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσω τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ³⁰ ἐπηρώτησε δὲ αὐτόν ὁ Ἰησοῦς λέγων, "Τί σοὶ ἐστιν ὄνομα;" Ὁ δὲ εἶπε, "Λεγεών" ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. ³¹ καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ³² ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρέκάλουν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν καὶ ἐπέτρεψεν αὐτοῖς. ³³ ἔξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. ³⁴ ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον, καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ³⁵ ἔξηλθον δὲ ἰδεῖν τὸ γεγονός, καὶ

MATTHEW, IX.

MARK, V.

ἦσαν δὲ ὡς δισχιλιοὶ· καὶ ἐπνύγοντο ἐν τῇ θαλάσῃ. ¹⁴ Οἱ δὲ βόσκοντες τοὺς χοίρους ἐφύγον καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γεγονός· ¹⁵ καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. ¹⁶ καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. ¹⁷ καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

¹⁸ Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ἦ μετ' αὐτοῦ. ¹⁹ ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, “Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἐποίησε καὶ ἡλέησέ σε.” ²⁰ Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

IX. Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

¹⁸ Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν προσεκύνει αὐτῷ, λέγων, “Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.” ¹⁹ Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

²¹ Καὶ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.

²² Καὶ ἰδοὺ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, ²³ καὶ παρεκάλει αὐτὸν πολλὰ, λέγων, “Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται.” ²⁴ Καὶ ἀπῆλθε μετ'

¶

LUKE, VIII.

JOHN.

ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον
καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ
δαμόνια ἐξεληλύθει, ἱματισμένον
καὶ σωφρονούντα, παρὰ τοὺς πό-
δας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.
³⁶ ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόν-
τες πῶς ἐσώθη ὁ δαιμονισθείς. ³⁷ καὶ
ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος
τῆς περιχώρου τῶν Γαδαρηνῶν
ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβος
μεγάλος συνέλχοντο·

Αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον
ὑπέστρεψεν. ³⁸ ἔδεετο δὲ αὐτοῦ ὁ
ἄνθρωπος ἀφ' οὗ ἐξεληλύθει τὰ δαι-
μόνια, εἶναι σὺν αὐτῷ. ἀπέλυσεν δὲ
αὐτὸν ὁ Ἰησοῦς λέγων, ³⁹ « Ὑπό-
στρεφε εἰς τὸν οἶκόν σου, καὶ διη-
γοῦ ὅσα ἐποίησέν σοι ὁ Θεός. » Καὶ
ἀπῆλθε, καθ' ὅλην τὴν πόλιν κη-
ρύσσων ὅσα ἐποίησεν αὐτῷ ὁ
Ἰησοῦς.

⁴⁰ Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι
τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ
ὄχλος· ἦσαν γὰρ πάντες προσ-
δοκῶντες αὐτόν.

⁴¹ Καὶ ἰδοὺ ἦλθεν ἄνθρωπος ὃνομα
Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συνα-
γωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ
τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει
αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐ-
τοῦ· ⁴² ὅτι θυγάτηρ μονογενὴς ἦν
αὐτῷ ὥς ἑτῶν δώδεκα, καὶ αὕτη
ἀπέθνησκειν.

MATTHEW, IX.

²⁰ Καὶ ἰδοὺ, γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· ²¹ ἔλεγε γὰρ ἐν ἑαυτῇ, “Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.” ²² Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπε, “Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε.” Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

MARK, V.

αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολλὸς, καὶ συνέθλιβον αὐτόν.

²⁵ Καὶ γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, ²⁶ καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ’ ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ²⁷ ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ· ²⁸ ἔλεγε γὰρ, “Ὅτι κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.” ²⁹ Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάστιγος. ³⁰ καὶ εὐθέως ὁ Ἰησοῦς, ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγε, “Τίς μου ἤψατο τῶν ἱματίων;” ³¹ Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο;” ³² Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ³³ ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα δὲ γέγονεν ἐπ’ αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ³⁴ ὁ δὲ εἶπεν αὐτῇ, “Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὑπάγε εἰς εἰρήνην καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μάστιγός σου.” ³⁵ Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες, “Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον;” ³⁶ Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλῶμενον λέγει τῷ ἀρχισυναγώγῳ, “Μὴ φόβου, μόνον πίστενε.” ³⁷ Καὶ

LUKE, VIII.

JOHN.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ
ὄχλοι συνέπνιγον αὐτόν.

⁴³ Καὶ γυνὴ οὖσα ἐν ῥύσει αἱματος
ἀπὸ ἐτῶν δώδεκα, ἦτις εἰς ἰατροὺς
προσωναλώσασα ὅλον τὸν βίον οὐκ
ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,
⁴⁴ προσελθοῦσα ὀπισθεν ἤψατο τοῦ
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ
παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵμα-
τος αὐτῆς. ⁴⁵ καὶ εἶπεν ὁ Ἰησοῦς,
“Τίς ὁ ἀψάμενός μου;” Ἀρνούμε-
νων δὲ πάντων, εἶπεν ὁ Πέτρος
καὶ οἱ μετ' αὐτοῦ, “Ἐπιστάτα, οἱ
ὄχλοι συνέχουσί σε καὶ ἀποθλί-
βουσι, καὶ λέγεις, Τίς ὁ ἀψάμενός
μου;” ⁴⁶ Ὁ δὲ Ἰησοῦς εἶπεν,
“Ἦψατό μού τις· ἐγὼ γὰρ ἔγνω
δύναμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ.”
⁴⁷ Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε,
τρέμουσα ἦλθε, καὶ προσπεσοῦσα
αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ
ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς
τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.
⁴⁸ ὁ δὲ εἶπεν αὐτῇ, “Θάρσει, θύ-
γατερ, ἡ πίστις σου σέσωκέ σε·
πορεύου εἰς εἰρήνην.” ⁴⁹ Ἐτι αὐτοῦ
λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρ-
χισυναγώγου, λέγων αὐτῷ, “Ὅτι
τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε
τὸν διδάσκαλον.” ⁵⁰ Ὁ δὲ Ἰησοῦς
ἀκούσας ἀπεκρίθη αὐτῷ λέγων,
“Μὴ φοβοῦ· μόνον πίστευε, καὶ
σωθήσεται.”

MATTHEW, IX.

²³ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβοῦμενον, ²⁴ λέγει αὐτοῖς, “Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.” Καὶ κατεγέλων αὐτοῦ. ²⁵ Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. ²⁶ καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

MARK, V.

οὐκ ἀφήκεν οὐδένα αὐτῷ συνακολουθήσαι εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. ³⁸ καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλῶζοντας πολλά· ³⁹ καὶ εἰσελθὼν λέγει αὐτοῖς, “Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.” ⁴⁰ καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν ἅπαντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακειμένον· ⁴¹ καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, “Ταλιθὰ κουμί.” ὃ ἐστὶ μεθερμηνεύμενον, “Τὸ κοράσιον, σοὶ λέγω, ἔγειραι.” ⁴² καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἑτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. ⁴³ καὶ διεστέλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

LUKE, VIII.

JOHN, V.

⁵¹ Εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφήκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ⁵² Ἐκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, “Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.” ⁵³ καὶ κατέλεγων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. ⁵⁴ αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων, “Ἡ παῖς, ἐγείρου.” ⁵⁵ καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. ⁵⁶ καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

§ 37.

V. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. ² Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἥ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδα, πέντε στοὰς ἔχουσα. ³ ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ⁴ ἄγγελος γὰρ κατὰ καιρὸν κατέβαινε ἐν τῇ κολυμβήθρᾳ καὶ

MATTHEW.**MARK.**

LUKE.

JOHN, V.

ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγένετο, ᾧ δῆποτε κατείχετο νοσήματι. ⁵ Ἦν δέ τις ἄνθρωπος ἐκεῖ τριακονταοκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολλὴν ἤδη χρόνον ἔχει, λέγει αὐτῷ, “Θέλεις ὑγιὴς γενέσθαι;” ⁷ ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, “Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.” ⁸ Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγείραι, ἄρον τὸν κράββατόν σου καὶ περιπάτει.” ⁹ Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, “Σάββατόν ἐστιν· οὐκ ἔξεστὶ σοι ἄραι τὸν κράββατον.” ¹¹ Ἀπεκρίθη αὐτοῖς, “Ὁ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου καὶ περιπάτει.” ¹² Ἡρώτησαν οὖν αὐτὸν, “Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου καὶ περιπάτει;” ¹³ Ὁ δὲ λαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. ¹⁴ Μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, “Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν τί σοι γένηται.” ¹⁵ Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

MATTHEW.

MARK.

LUKE.

JOHN, V.

¹⁶ Καὶ διὰ τοῦτο ἐδίδωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, “Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.” ¹⁸ Διὰ τοῦτο σὺν μάλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. ¹⁹ ἀπεκρίνατο σὺν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ’ ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ²⁰ ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μελίζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ²¹ ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὗτος θέλει ζωοποιεῖ. ²² οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ, ²³ ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ²⁴ Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. ²⁵ Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

MATTHEW.**MARK.**

LUKE.

JOHN, V.

²⁶ ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· ²⁷ καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν· ²⁸ μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ· ²⁹ καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. ³⁰ οὐ δύναμαι ἐγὼ ποιεῖν ἂν' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός. ³¹ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. ³² ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

³³ “Ἔμεις ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· ³⁴ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ³⁵ ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθέλησατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα αὐτοῦ ἐδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε· ³⁷ καὶ ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ

§ 38.

XIII. ⁵⁴ Καὶ ἐλθὼν εἰς τὴν πατρῷα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, “Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; ⁵⁵ οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; ⁵⁶ καὶ αἱ ἀδελφαί

VI. Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἦλθεν εἰς τὴν πατρῷα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ² καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, “Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; ³ οὐχ

LUKE.

JOHN, V.

ἐωράκατε· ³⁸ καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῶν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. ³⁹ Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· ⁴⁰ καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε. ⁴¹ Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ⁴² ἀλλ' ἐγνώκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ⁴³ ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψετε. ⁴⁴ πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε ; ⁴⁵ μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. ⁴⁶ εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. ⁴⁷ εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε ;”

§ 38.

MATTHEW, XIII.

αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα;”
⁵⁷ Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρὶδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.”
⁵⁸ Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

MARK, VI.

οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;” καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
⁴ ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, “Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρὶδι αὐτοῦ καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.”
⁵ Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσε.
⁶ καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.

⁷ Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἔξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.
⁸ καὶ παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἰρῶσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν,
⁹ ἀλλ’ ὑποδεμένους σανδάλια· καὶ μὴ ἐνδύσθητε δύο χιτῶνας.
¹⁰ Καὶ ἔλεγεν αὐτοῖς, “Ὅπου ἂν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.
¹¹ καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.”
¹² Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι,
¹³ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

IX. Συγκαλεσάμενος δὲ τοὺς δώ-
δεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς
δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ
δαιμόνια, καὶ νόσους θεραπεύειν.
² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν
τὴν βασιλείαν τοῦ Θεοῦ καὶ ἰᾶσθαι
τοὺς ἀσθενοῦντας. ³ καὶ εἶπε πρὸς
αὐτοὺς, “Μηδὲν αἶρετε εἰς τὴν
ὁδὸν, μήτε ῥάβδους μήτε πήραν
μήτε ἄρτον μήτε ἀργύριον, μήτε
ἀνὰ δύο χιτῶνας ἔχειν. ⁴ καὶ εἰς ἣν
ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε
καὶ ἐκεῖθεν ἐξέρχεσθε. ⁵ καὶ ὅσοι
ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι
ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν
κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν
ἀποτινάξατε, εἰς μαρτύριον ἐπ’
αὐτούς.” ⁶ Ἐξερχόμενοι δὲ διήρ-
χοντο κατὰ τὰς κώμας εὐαγγελιζό-
μενοι καὶ θεραπεύοντες πανταχοῦ.

MATTHEW, XIV.

MARK, VI.

§ 39.

XIV. Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσαν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, ² καὶ εἶπε τοῖς παισὶν αὐτοῦ, “Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.”

³ Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἐδραυνεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναικα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. ⁴ ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, “Οὐκ ἔξεστί σοι ἔχειν αὐτήν.” ⁵ Καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. ⁶ γενεσίῳ δὲ ἀγομένων τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσε τῷ Ἡρώδῃ. ⁷ ὅθεν μεθ’ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰτήσεται. ⁸ Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, “Δός μοι,” φησὶν, “ὥδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.” ⁹ Καὶ ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. ¹⁰ καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. ¹¹ καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ

¹⁴ Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ), καὶ ἔλεγεν, “Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.” ¹⁵ Ἄλλοι ἔλεγον, “Ὅτι Ἡλίας ἐστίν.” ἄλλοι δὲ ἔλεγον, “Ὅτι προφήτης ἐστίν, ἢ ὡς εἰς τῶν προφητῶν.” ¹⁶ ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, “Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν αὐτὸς ἠγέρθη ἐκ νεκρῶν.”

¹⁷ Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην καὶ ἐδραυνεν αὐτὸν ἐν τῇ φυλακῇ διὰ Ἡρωδιάδα τὴν γυναικα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ¹⁸ ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, “Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναικα τοῦ ἀδελφοῦ σου.” ¹⁹ Ἡ δὲ Ἡρωδιάς ἐνεύχεν αὐτῷ καὶ ᾔθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. ²⁰ ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε. ²¹ καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, ²² καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρσεάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις,

LUKE, IX.

JOHN.

§ 39.

⁷ Ἦκουσε δὲ Ἡρώδης ὁ τετράρ-
 χης τὰ γινόμενα ὑπ' αὐτοῦ πάντα·
 καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό-
 τινων “Ὅτι Ἰωάννης ἐγήγερται
 ἐκ νεκρῶν,” ⁸ ὑπό τινων δὲ “Ὅτι
 Ἠλίας ἐφάνη,” ἄλλων δὲ “Ὅτι
 προφήτης εἰς τῶν ἀρχαίων ἀνέστη.”
⁹ Καὶ εἶπεν ὁ Ἡρώδης, “Ἰωάννην
 ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν
 οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;”
 Καὶ ἐζήτει ἰδεῖν αὐτόν.

MATTHEW, XIV.

αὐτῆς. ¹³ καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

MARK, VI.

εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, “ Αἰτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι.” ²³ καὶ ὤμοσεν αὐτῇ, “ Ὅτι ὃ ἐὰν με αἰτήσῃς δώσω σοι, ἕως ἡμέσους τῆς βασιλείας μου.” ²⁴ Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, “ Τί αἰτήσομαι;” Ἡ δὲ εἶπε, “ Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.” ²⁵ καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα ῥήτησατο λέγουσα, “ Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πλινθίῳ τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.” ²⁶ Καὶ περιλυπὸς γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνακακμένους οὐκ ἠθέλησεν αὐτὴν ἀθετήσαι. ²⁷ καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, ²⁸ καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πλινθίῳ, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. ²⁹ Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

§ 40.

¹³ Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλυνῷ εἰς ἔρημον τόπον κατ’ ἰδίαν.

³⁰ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδασκαν. ³¹ καὶ εἶπεν αὐτοῖς, “ Δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον.” Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ

LUKE, IX.

JOHN, VI.

§ 40.

¹⁰ Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπέχωρησε κατ' ἰδίαν εἰς τόπον ἔρημου πόλεως καλουμένης Βηθσαϊδά.

VI. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος·

MATTHEW, XIV.

Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.

¹⁴ Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ¹⁵ Ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, “Ἐρημὸς ἐστὶν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.” ¹⁶ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.” ¹⁷ Οἱ δὲ λέγουσιν αὐτῷ, “Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.” ¹⁸ Ὁ δὲ εἶπε, “Φέρετέ μοι αὐτοὺς ὧδε.” ¹⁹ Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. ²⁰ καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. ²¹ οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

MARK, VI.

φαγεῖν ἠνέκαίρου. ³² καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

³³ Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνεδραμον ἐκεῖ, καὶ προσῆλθον αὐτοὺς καὶ συνῆλθον πρὸς αὐτόν. ³⁴ καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. ³⁵ Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, “Ὅτι ἔρημὸς ἐστὶν ὁ τόπος, καὶ ἡδη ὥρα πολλή· ³⁶ ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.” ³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Δότε αὐτοῖς ὑμεῖς φαγεῖν.” Καὶ λέγουσιν αὐτῷ, “Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν;” ³⁸ Ὁ δὲ λέγει αὐτοῖς, “Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε.” Καὶ γνόντες λέγουσι, “Πέντε, καὶ δύο ἰχθύας.” ³⁹ Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. ⁴⁰ καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. ⁴¹ καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς·

LUKE, IX.

JOHN, VI.

¹¹ Οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. ¹² Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, “Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὐρωσῶν ἐπισιτισμὸν ᾗ ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.” ¹³ Εἶπε δὲ πρὸς αὐτοὺς, “Δότε αὐτοῖς ὑμεῖς φαγεῖν.” Οἱ δὲ εἶπον, “Οὐκ εἰσὶν ἡμῖν πλείων ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.” ¹⁴ ἦσαν γὰρ ὥσεί ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.” ¹⁵ καὶ ἐποίησαν οὕτω καὶ ἀνέκλιναν ἅπαντας. ¹⁶ Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασε καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. ¹⁷ καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφωροι δώδεκα.

² Καὶ ἠκολούθει αὐτῷ ὄχλος πολλὸς, οἱ ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ³ ἀνῆλθε δὲ εἰς τὸ ὄρος ὃ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἐορτὴ τῶν Ἰουδαίων. ⁵ ἐπάρas οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, “Πόθεν ἀγοράσομεν ἄρτους ἵνα φάγωσιν οὗτοι;” ⁶ Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλε ποιεῖν. ⁷ ἀπεκρίθη αὐτῷ Φίλιππος, “Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ.” ⁸ Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, ⁹ “Ἔστι παιδάριον ἐν ὧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;” ¹⁰ Εἶπε δὲ ὁ Ἰησοῦς, “Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν.” ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσεί πεντακισχίλιοι. ¹¹ ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ᾔθελον. ¹² ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, “Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.” ¹³ Συνήγαγον οὖν, καὶ

MATTHEW, XIV.

MARK, VI.

²² Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. ²³ καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. ²⁴ τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. ²⁵ Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς περιπατῶν ἐπὶ τῆς θαλάσσης. ²⁶ καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες, “Ὅτι φάντασμα ἔστι.” καὶ ἀπὸ τοῦ φόβου ἔκραζαν. ²⁷ εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων, “Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.”

²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, “Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἔλθειν ἐπὶ τὰ ὕδατα.” ²⁹ Ὁ δὲ εἶπεν, “Ἐλθέ.” Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἔλθειν πρὸς τὸν Ἰησοῦν. ³⁰ βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε λέ-

καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. ⁴² καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν. ⁴³ καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. ⁴⁴ καὶ ἦσαν οἱ φάγοντες τοὺς ἄρτους ὥσει πεντακισχίλιοι ἄνδρες.

⁴⁵ Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. ⁴⁶ καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. ⁴⁷ Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ⁴⁸ Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτῃν φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. ⁴⁹ οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης ἐδοξαν φάντασμα εἶναι, καὶ ἀνέκραζαν. ⁵⁰ πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, “Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.”

LUKE.

JOHN, VI.

ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν. ¹⁴ οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς ἔλεγον, “Ὅτι οὗτός ἐστιν ἀληθῶς προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.”

¹⁵ Ἰησοῦς οὖν, γνοὺς ὅτι μέλλουσιν ἐρχεσθαι καὶ ἄρπάξειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνέχωρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

¹⁶ Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, ¹⁷ καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ¹⁸ ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγέιρετο. ¹⁹ ἐληλακότες οὖν ὥς σταδίους εἰκοσιπέντε ἢ τριάκοντα θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. ²⁰ ὁ δὲ λέγει αὐτοῖς, “Ἐγώ εἰμι· μὴ φοβεῖσθε.”

MATTHEW, XIV.

MARK, VI.

γων, “Κύριε, σῶσόν με.” ³¹ Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, “Ὁλιγόπιστε, εἰς τί ἐδόλυσας;”

³² Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος· ³³ οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, “Ἀληθῶς Θεοῦ υἱὸς εἶ.”

³⁴ Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ· ³⁵ καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὄλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ³⁶ καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

⁵¹ Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον. ⁵² οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

⁵³ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ προσωρμίσθησαν. ⁵⁴ καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγνόντες αὐτὸν, ⁵⁵ περιδραμόντες ὄλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. ⁵⁶ καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο.

LUKE.

JOHN, VI.

²¹ Ἦθελον οὖν λαβεῖν αὐτὸν εἰς
τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον
ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

§ 41.

²² Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς
πέραν τῆς θαλάσσης, ἰδὼν ὅτι
πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ
ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ
αὐτοῦ, καὶ ὅτι σὺ συνεισῆλθε τοῖς
μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ
πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ
αὐτοῦ ἀπῆλθον· ²³ ἅλλα δὲ ἦλθε
πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ
τόπου ὅπου ἔφαγον τὸν ἄρτον
εὐχαριστήσαντος τοῦ Κυρίου· ²⁴ ὅτε
οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ

MATTHEW.**MARK.**

LUKE.

JOHN, VI.

ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ,
 ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα
 καὶ ἦλθον εἰς Καπερναοὺμ ζητοῦντες
 τὸν Ἰησοῦν, ²⁵ καὶ εὐρόντες αὐτὸν
 πέραν τῆς θαλάσσης εἶπον αὐτῷ,
 “Ραββί, πότε ὧδε γέγονας;”
²⁶ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ
 εἶπεν, “Ἀμὴν ἀμὴν λέγω ὑμῖν,
 ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα,
 ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ
 ἐχορτάσθητε. ²⁷ ἐργάζεσθε μὴ τὴν
 βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν
 βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώ-
 νιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν
 δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσ-
 φράγισεν ὁ Θεός.” ²⁸ Εἶπον οὖν
 πρὸς αὐτὸν, “Τί ποιούμεν, ἵνα
 ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;”
²⁹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
 αὐτοῖς, “Τοῦτό ἐστι τὸ ἔργον τοῦ
 Θεοῦ, ἵνα πιστεῦσῃτε εἰς ὃν ἐπέ-
 στειλεν ἐκείνος.” ³⁰ Εἶπον οὖν
 αὐτῷ, “Τί οὖν ποιῶν σὺ σημεῖον,
 ἵνα ὀψώμεν καὶ πιστεῦσώμεν σοι;
 τί ἐργάζῃ;” ³¹ οἱ πατέρες ἡμῶν τὸ
 μάννα ἐφαγον ἐν τῇ ἐρήμῳ, καθὼς
 ἐστι γεγραμμένον, “Ἄρτος ἐκ τοῦ
 οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.”
³² Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
 “Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μω-
 σῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ
 οὐρανοῦ· ἀλλ’ ὁ πατὴρ μου ἔδωκεν
 ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν
 ἀληθινόν· ³³ ὁ γὰρ ἄρτος τοῦ Θεοῦ
 ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ
 καὶ ζῶν ἐν τοῖς τέλει τοῦ κόσμου.” ³⁴ Εἶ-
 πον οὖν πρὸς αὐτόν, “Κύριε, πάν-
 τως ἵνα ἡμῖν τὸν ἄρτον τοῦτον.”
³⁵ Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, “Ἐγώ

MATTHEW.**MARK.**

LUKE.

JOHN, VI.

εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος
 πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πι-
 στεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώ-
 ποτε. ³⁶ ἄλλ' εἶπον ὑμῖν ὅτι καὶ
 ἐωράκατέ με, καὶ οὐ πιστεύετε.
³⁷ πᾶν ὃ δίδωσί μοι ὁ πατήρ πρὸς
 ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρὸς
 με οὐ μὴ ἐκβάλω ἔξω· ³⁸ ὅτι κατα-
 βέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα
 ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ
 θέλημα τοῦ πέμψαντός με. ³⁹ τοῦτο
 δέ ἐστι τὸ θέλημα τοῦ πέμψαντός
 με πατὴρ, ἵνα πᾶν ὃ δέδωκέ μοι,
 μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀνα-
 στήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
⁴⁰ τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμ-
 ψαντός με, ἵνα πᾶς ὃ θεωρῶν τὸν
 υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ
 ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν
 ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.” ⁴¹ Ἐγόγ-
 γυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ,
 ὅτι εἶπεν, “Ἐγὼ εἰμι ὁ ἄρτος ὁ
 καταβὰς ἐκ τοῦ οὐρανοῦ.” ⁴² καὶ
 ἔλεγον, “Οὐχ οὗτός ἐστιν Ἰησοῦς
 ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν
 πατέρα καὶ τὴν μητέρα; πῶς οὖν
 λέγει οὗτος, “Ὅτι ἐκ τοῦ οὐρανοῦ
 καταβέβηκα;” ⁴³ Ἀπεκρίθη οὖν ὁ
 Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Μὴ
 γογγύζετε μετ’ ἀλλήλων. ⁴⁴ οὐδεὶς
 δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ
 πατήρ ὁ πέμψας με ἐλκύσῃ αὐτὸν,
 καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ
 ἡμέρᾳ. ⁴⁵ ἐστι γεγραμμένον ἐν τοῖς
 προφήταις, ‘Καὶ ἔσονται πάντες
 διδασκοὶ τοῦ Θεοῦ.’ Πᾶς οὖν ὁ
 ἀκούσας παρὰ τοῦ πατρὸς καὶ μα-
 θὼν ἔρχεται πρὸς με· ⁴⁶ οὐχ ὅτι
 τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν

MATTHEW.

MARK.

LUKE.

JOHN, VI.

παρὰ τοῦ Θεοῦ, οὗτος ἑώρακε τὸν πατέρα. ⁴⁷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. ⁴⁸ ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. ⁴⁹ οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον· ⁵⁰ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ⁵¹ ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἔάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.” ⁵² Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, “Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;” ⁵³ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ⁵⁵ ἢ γὰρ σὰρξ μου ἀληθῶς ἐστι βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις. ⁵⁶ ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. ⁵⁷ καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζωὴ διὰ τὸν πατέρα, καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι’ ἐμέ. ⁵⁸ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.” ⁵⁹ Ταῦτα εἶπεν ἐν συναγωγῇ διδασκων ἐν Καπερναούμ.

MATTHEW.**MARK.**

LUKE.

JOHN, VI, VII.

⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, “Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;” ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, “Τοῦτο ὑμᾶς σκανδαλίζει;” ⁶² ἔαν οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; ⁶³ τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδὲν· τὰ ῥήματα δὲ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστι καὶ ζωὴ ἐστιν. ⁶⁴ ἄλλ’ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν.” Ἦιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. ⁶⁵ Καὶ ἔλεγε, “Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἔαν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.” ⁶⁶ Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν. ⁶⁷ εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, “Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;” ⁶⁸ Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, “Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·” ⁶⁹ καὶ ἡμεῖς πεπιστευκάμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.” ⁷⁰ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν;” ⁷¹ Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι εἰς ὧν ἐκ τῶν δώδεκα.

VII. Καὶ περιεπάτει ὁ Ἰησοῦς

MATTHEW, XV.

MARK, VII.

§ 42.

XV. Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες, ²“Διατί οἱ μαθηταί σου παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.” ³Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ⁴Ὁ γὰρ Θεὸς ἐνετείλατο λέγων, ‘Τίμα τὸν πατέρα σου καὶ τὴν μητέρα’ καὶ, ‘Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.’ ⁵ὑμεῖς δὲ λέγετε, ‘Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, ⁶καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ⁷Ἵποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαίας λέγων, ⁸‘Ἐγείξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. ⁹μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.’”

VII. Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων· ²καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ’ ἐστὶν ἀνίπτοις, ἐσθίοντας ἄρτους ἐμέψαντο· ³οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· ⁴καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν. ⁵ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, “Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον;” ⁶Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὅτι καλῶς προεφήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, ‘Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. ⁷μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.’ ⁸Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοι-

LUKE.

JOHN, VII.

μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ
γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπα-
τεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
ἀποκτεῖναι.

MATTHEW, XV.

MARK, VII.

¹⁰ Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, “Ἀκούετε καὶ συνίετε” ¹¹ οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.” ¹² Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, “Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;” ¹³ Ὁ δὲ ἀποκριθεὶς εἶπε, “Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκκριθῆσεται.” ¹⁴ Ἄφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.” ¹⁵ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, “Φράσον ἡμῖν τὴν παραβολὴν ταύτην.” ¹⁶ Ὁ δὲ Ἰησοῦς εἶπεν, “Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; ¹⁷ οὐπω νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρώνα ἐκβάλλεται; ¹⁸ τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρ-

αὐτὰ πολλὰ ποιεῖτε.” ⁹ Καὶ ἔλεγεν αὐτοῖς, “Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.” ¹⁰ Μωσῆς γὰρ εἶπε, ‘Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου’ καὶ, ‘ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.’” ¹¹ ὑμεῖς δὲ λέγετε, ‘Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβαῖν (ὃ ἐστὶ Δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς, ¹² καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ¹³ ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.” ¹⁴ Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς, “Ἀκούετέ μου πάντες καὶ συνίετε.” ¹⁵ οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινῶντα τὸν ἄνθρωπον.” ¹⁶ εἴτις ἔχει ὥτα ἀκοῦειν, ἀκουέτω.” ¹⁷ Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. ¹⁸ καὶ λέγει αὐτοῖς, “Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; ¹⁹ ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ’ εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρώνα ἐκπορεύεται καθαρίζον πάντα τὰ βρώματα.” ²⁰ Ἐλεγε δὲ, “Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.” ²¹ ἔσωθεν γὰρ ἐκ τῆς καρδίας τῷ

LUKE.

JOHN.

MATTHEW, XV.

δίας ἐξέρχεται, καὶ κεῖνα κοινοὶ τὸν ἄνθρωπον. ¹⁹ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι· ²⁰ ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.”

MARK, VII.

ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, ²² κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμοὶς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. ²³ πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον.”

§ 43.

²¹ Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. ²² καὶ ἰδοὺ γυνὴ Χαναana ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθούσα ἐκραύγασεν αὐτῷ λέγουσα, “Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.” ²³ Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες, “Ἀπόλυσον αὐτήν, ὅτι κρᾶζει ὅπισθεν ἡμῶν.” ²⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν, “Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλὸτα οἴκου Ἰσραὴλ.” ²⁵ Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα, “Κύριε, βοήθει μοι.” ²⁶ Ὁ δὲ ἀποκριθεὶς εἶπεν, “Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.” ²⁷ Ἡ δὲ εἶπε, “Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.” ²⁸ Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, “ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.” Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκεῖνης.

²⁹ Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς

²⁴ Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν οὐδένα ἤθελε γνῶναι. καὶ οὐκ ἠδυνήθη λαθεῖν. ²⁵ ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· ²⁶ ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοίνισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, “Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἔστι λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.” ²⁸ Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, “Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψυχίων τῶν παιδίων.” ²⁹ Καὶ εἶπεν αὐτῇ, “Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξεληλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.” ³⁰ Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρε τὸ δαιμόνιον ἐξηληλυθὸς καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

³¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν

LUKE.

JOHN.

MATTHEW, XV, XVI.

ἰχθύας, εὐχαριστήσας ἔκλασε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. ³⁷ Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. καὶ ἦσαν τὸ περισσεῖον τῶν κλασμάτων, ἑπτὰ σφυρίδας πλήρεις. ³⁸ οἱ δὲ ἐσθίωντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

MARK, VIII.

τά.” ⁶ Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἔδιδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. ⁷ καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. ⁸ ἔφαγον δὲ καὶ ἐχορτάσθησαν καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. ⁹ ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.

§ 44.

³⁹ Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

XVI. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειῖναι αὐτοῖς. ² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὁψίας γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός. ³ καὶ πρῶτ, Σήμερον χειμῶν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; ⁴ γεγενηὰ πονηρὰ καὶ μοιχαλὶς σημείων ἐπιζητεῖ· καὶ σημείου οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου.” Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

⁵ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. ⁶ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.” ⁷ Οἱ δὲ διελογίζοντο ἐν

¹⁰ Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά. ¹¹ καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. ¹² καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, “Τί ἡ γεγενηὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γεγενηαύτῃ σημεῖον.” ¹³ Καὶ ἀφελὺς αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.

¹⁴ Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ’ ἐαυτῶν ἐν τῷ πλοίῳ. ¹⁵ καὶ διεστέλλετο αὐτοῖς λέγων, “Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἑρῳδου.” ¹⁶ Καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες, “Ὅτι ἄρτους οὐκ ἔχομεν.” ¹⁷ Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, “Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; ἐτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

LUKE.

JOHN.

MATTHEW, XVI.

ἑαυτοῖς λέγοντες, “Ὅτι ἄρτους οὐκ ἐλάβομεν.” ⁸ Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ⁹ οὐπω νοεῖτε οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίλους ἐλάβετε, ¹⁰ οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε; ¹¹ πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;” ¹² Τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ’ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

MARK, VIII.

¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημονεύετε; ¹⁹ ὅτε τοὺς πέντε ἄρτους ἐκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίλους πλήρεις κλασμάτων ἤρατε;” Λέγουσιν αὐτῷ, “Δώδεκα.” ²⁰ “Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε;” Οἱ δὲ εἶπον, “Ἑπτὰ.” ²¹ Καὶ ἔλεγεν αὐτοῖς, “Πῶς οὐ συνίετε;”

²² Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἀψηται. ²³ καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει. ²⁴ καὶ ἀναβλέψας ἔλεγε, “Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.” ²⁵ Εἰτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. ²⁶ καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ λέγων, “Μηδὲ εἰς τὴν κώμην εἰσελεθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.”

§ 45.

¹⁸ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων,

²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ

§ 45.

¹⁸ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
προσευχόμενον καταμόνας, συνή-
σαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώ-

MATTHEW, XVI.

“Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;”
¹⁴ Οἱ δὲ εἶπον, “Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν, ἄλλοι δὲ Ἡλίου, ἕτεροι δὲ Ἰερεμίαν, ἡ ἓνα τῶν προφητῶν.”
¹⁵ Λέγει αὐτοῖς, “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;” ¹⁶ Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, “Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.”

¹⁷ Καὶ ἀποκριθεὶς Ἰησοῦς εἶπεν αὐτῷ, “Μακάριος εἶ, Σίμων Βᾶρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. ¹⁸ Καὶ γὰρ δὲ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. ¹⁹ καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δέῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.”

²⁰ Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.
²¹ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. ²² καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, “ὦ Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.”
²³ Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, “Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ

MARK, VIII.

ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, “Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;” ²⁸ Οἱ δὲ ἀπεκρίθησαν, “Ἰωάννην τὸν Βαπτιστὴν, καὶ ἄλλοι Ἡλίου, ἄλλοι δὲ ἓνα τῶν προφητῶν.” ²⁹ Καὶ αὐτὸς λέγει αὐτοῖς, “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστός.”

³⁰ Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ. ³¹ Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. ³² καὶ παρησιαῖα τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. ³³ ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ λέγων, “Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.”

LUKE, IX.

JOHN.

τησεν αὐτοὺς λέγων, “Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;” ¹⁹ Οἱ δὲ ἀποκριθέντες εἶπον, “Ἰωάννην τὸν Βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.” ²⁰ Εἶπε δὲ αὐτοῖς, “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, “Τὸν Χριστὸν τοῦ Θεοῦ.”

²¹ Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδενὶ εἰπεῖν τοῦτο, ²² εἰπὼν, “Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.”

MATTHEW, XVI, XVII.

τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.”

²⁴ Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, “Εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ²⁵ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ, ἔνεκεν ἐμοῦ, εὕρησει αὐτήν· ²⁶ τί γὰρ ὠφελεῖται ἄνθρωπος, ἔὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ²⁷ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. ²⁸ Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.”

MARK, VIII, IX.

³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, “Ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ³⁵ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ, ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. ³⁶ τί γὰρ ὠφελεῖται ἄνθρωπον, ἔὰν κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ³⁷ ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ³⁸ ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.”

IX. Καὶ ἔλεγεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.”

§ 46.

XVII. Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν. ² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ

² Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους· ³ καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν· καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο σιλβοντα,

LUKE, IX.

JOHN.

23 Ἐλεγε δὲ πρὸς πάντας, “Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἁράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγγέλων ἀγγέλων.

27 “Λέγω δὲ ὑμῖν ἀληθῶς, εἰσέλτινες τῶν ὧδε ἐστηκότων, οἳ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.”

§ 46.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσεί ἡμέραι ὀκτῶ, καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ

MATTHEW, XVII.

δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³ καὶ ἰδοὺ ὠφθῆσαν αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. ⁴ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, “Κύριε, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηναὶς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἡλίᾳ.” ⁵ Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, “Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα αὐτοῦ ἀκούετε.” ⁶ Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ⁷ καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ εἶπεν, “Ἐγέρθητε καὶ μὴ φοβεῖσθε.” ⁸ Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

MARK, IX.

λευκὰ λίαν ὡς χιῶν, οἷα γυαφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. ⁴ καὶ ὠφθῆ αὐτοῖς Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. ⁵ καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, “Ῥαββί, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηναὶς τρεῖς, σοὶ μίαν, καὶ Μωσεὶ μίαν, καὶ Ἡλίᾳ μίαν.” ⁶ Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἐκφοβοί. ⁷ καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης λέγουσα, “Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.” ⁸ Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' αὐτῶν.”

⁹ Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, “Μηδενὶ εἴπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.” ¹⁰ Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, “Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;” ¹¹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, “Ἡλίας μὲν ἔρχεται πρῶτον καὶ ἀποκαταστήσει πάντα·” ¹² λέγω δὲ ὑμῖν ὅτι Ἡλίας ἦδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν·

⁹ Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. ¹⁰ καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. ¹¹ καὶ ἐπηρώτων αὐτὸν λέγοντες, “Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;” ¹² Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστῇ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ

LUKE, IX.

JOHN.

ιματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων. ³⁰ Καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας, ³¹ οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἐμελλε πληροῦν ἐν Ἱερουσαλήμ. ³² ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, “Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί, καὶ Μωσεῖ μίαν, καὶ μίαν Ἡλίᾳ,” μὴ εἰδὼς ὃ λέγει. ³⁴ ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. ³⁵ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, “Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.” ³⁶ Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη ὁ Ἰησοῦς μόνος.

Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

MATTHEW, XVII.

οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλ-
λει πάσχειν ὑπ' αὐτῶν." ¹³ Τότε
συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάν-
νου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

¹⁴ Καὶ ἐλθόντων αὐτῶν πρὸς τὸν
ὄχλον

προσῆλθεν αὐτῷ ἄνθρωπος γονυ-
πετῶν αὐτῷ καὶ λέγων, ¹⁵ "Κύ-
ριε, ἐλέησόν μου τὸν υἱόν, ὅτι
σεληνιάζεται καὶ κακῶς πάσχει·
πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ
πολλάκις εἰς τὸ ὕδωρ. ¹⁶ καὶ προσ-
ήνεγκα αὐτὸν τοῖς μαθηταῖς σου,
καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύ-
σαι."

¹⁷ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
"ὦ γενεὰ ἄπιστος καὶ διεστραμ-
μένη, ἕως πότε ἔσομαι μεθ' ὑμῶν;
ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ
μοι αὐτὸν ὧδε."

MARK, IX.

καὶ ἐξουδενωθῇ. ¹³ ἀλλὰ λέγω ὑμῖν
ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίη-
σαν αὐτῷ ὅσα ἠθέλησαν, καθὼς
γέγραπται ἐπ' αὐτόν."

¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς
εἶδεν ὄχλον πολὺν περὶ αὐτούς,
καὶ γραμματεῖς συζητοῦντας αὐτοῖς.
¹⁵ καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐ-
τὸν ἐξεθαμβήθη, καὶ προστρέχοντες
ἡσπάζοντο αὐτόν. ¹⁶ καὶ ἐπηρώ-
τησε τοὺς γραμματεῖς, "Τί συζη-
τεῖτε πρὸς αὐτούς;"

¹⁷ Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχ-
λου εἶπε, "Διδάσκαλε, ἤνεγκα τὸν
υἱόν μου πρὸς σε, ἔχοντα πνεῦμα
ἁλαλόν· ¹⁸ καὶ ὅπου ᾖν αὐτὸν κατα-
λάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει
καὶ τρίβει τοὺς ὀδόντας αὐτοῦ καὶ
ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς
σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ
ἴσχυσαν."

¹⁹ Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει,
"ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς
ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι
ὑμῶν; φέρετε αὐτὸν πρὸς με."

²⁰ Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν·
καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα
ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ
τῆς γῆς ἐκυλίετο ἀφρίζων. ²¹ Καὶ
ἐπηρώτησε τὸν πατέρα αὐτοῦ, "Πό-
σος χρόνος ἐστὶν ὥς τοῦτο γέγονεν
αὐτῷ;" Ὁ δὲ εἶπε, "Παιδιόθεν"
²² καὶ πολλάκις αὐτόν καὶ εἰς πῦρ
ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ
αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθη-
σον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς."

²³ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, "Τὸ

LUKE, IX.

JOHN.

³⁷ Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς.

³⁸ Καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων, “Διδάσκαλε, θέομαί σου, ἐπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστί μοι, ³⁹ καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτόν μετὰ ἁφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ συντρίβον αὐτόν. ⁴⁰ καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν.”

⁴¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.” ⁴² Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν·

MATTHEW, XVII.

MARK, IX.

¹⁸ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον,

καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

¹⁹ Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, “Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;” ²⁰ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. ²¹ τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”

²² Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, ²³ καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθήσεται.” Καὶ ἐλυπήθησαν σφόδρα.

εἰ δύνασαι πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι.” ²⁴ Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, “Πιστεύω, Κύριε, βοήθει μου τῇ ἀπιστίᾳ.” ²⁵ Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, “Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.” ²⁶ Καὶ κράζαν καὶ πολλὰ σπαράζαν αὐτόν ἐξῆλθε· καὶ ἐγένετο ὥσει νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν· ²⁷ ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη.

²⁸ Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν, “Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;” ²⁹ Καὶ εἶπεν αὐτοῖς, “Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθῆναι εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”

³⁰ Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γυνῇ· ³¹ ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς, “Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.” ³² Οἱ δὲ ἠγνόουν τὸ ῥῆμα,

ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι
τῷ ἀκαθάρτῳ,

καὶ ἴασατο τὸν παῖδα καὶ ἀπέδωκεν
αὐτὸν τῷ πατρὶ αὐτοῦ.

⁴³ ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ
μεγαλειότητι τοῦ Θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶ-
σιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε
πρὸς τοὺς μαθητὰς αὐτοῦ, ⁴⁴ “Θέ-
σθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς
λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀν-
θρώπου μέλλει παραδίδοσθαι εἰς
χεῖρας ἀνθρώπων.” ⁴⁵ Οἱ δὲ ἡγνό-
ουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρα-
κεκαλυμμένον ἀπ’ αὐτῶν, ἵνα μὴ

MATTHEW, XVII, XVIII.

MARK, IX.

καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ προσῆλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἰπον, “Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ διδραχμα;” ²⁵ Λέγει, “Ναί.” Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, “Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;” ²⁶ Λέγει αὐτῷ ὁ Πέτρος, “Ἀπὸ τῶν ἀλλοτρίων.” Ἔφη αὐτῷ ὁ Ἰησοῦς, “Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί.” ²⁷ ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρουν· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνων λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.”

§ 47.

XVIII. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, “Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;” ² Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ³ καὶ εἶπεν, “Ἀμὴν λέγω ὑμῖν, ἔαν μὴ στραφῇτε καὶ γέννησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ⁴ ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τούτου, οὗτός ἐστιν ὁ μείζων ἐν τῇ

³³ Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς, “Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;” ³⁴ Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. ³⁵ καὶ καθίσας ἐφώνησε τοὺς δώδεκα καὶ λέγει αὐτοῖς, “Εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.” ³⁶ Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ

LUKE, IX.

JOHN.

αἰσθωνται αὐτό· καὶ ἐφοβοῦντο
ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος
τούτου.

§ 47.

⁴⁶ Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐ-
τοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.

⁴⁷ ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισ-
μὸν τῆς καρδίας αὐτῶν, ἐπιλαβό-
μενος παιδίου, ἔστησεν αὐτὸ παρ'
ἑαυτῷ, ⁴⁸ καὶ εἶπεν αὐτοῖς, “Ὅς
ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ
τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ
ὅς ἐὰν ἐμὲ δέξηται, δέχεται τὸν
ἀποστείλαντά με. ὁ γὰρ μικρό-
τερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος
ἐστὶ μέγας.”

MATTHEW, XVIII.

βασίλειά τῶν οὐρανῶν. ⁶ καὶ ὅς ἐάν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

⁶ Ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει· αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. ⁷ Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλήν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. ⁸ Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν ἡμιχλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. ⁹ καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστι μονόφθαλμον εἰς τὴν ζωὴν

MARK, IX.

εἶπεν αὐτοῖς, ⁸⁷ “Ὅς ἐάν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἐάν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστελάντά με.”

⁸⁸ Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, “Διδάσκαλε, εἶδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὅς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.” ⁸⁹ Ὁ δὲ Ἰησοῦς εἶπε, “Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὅς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογήσαί με. ⁴⁰ ὅς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.

⁴¹ Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

⁴² Καὶ ὅς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστιν αὐτῷ μᾶλλον εἰ περικείται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. ⁴³ Καὶ ἐάν σκανδαλίσῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοί ἐστι κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ⁴⁴ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁵ καὶ ἐάν ὁ πούς σου σκανδαλίσῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοί εἰσελθεῖν εἰς τὴν ζωὴν ἡμιχλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ⁴⁶ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ

LUKE, IX.

JOHN.

⁴⁹ Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶ-
πεν, “Ἐπιστάτα, εἰδομέν τινα ἐπὶ
τῷ ὀνόματί σου ἐκβάλλοντα τὰ
δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν,
ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.”

⁵⁰ Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς,
“Μὴ κωλύετε· ὅς γὰρ οὐκ ἔστι
καθ’ ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.”

MATTHEW, XVIII.

MARK, IX.

εἰσελθεῖν, ἣ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁷ καὶ ἂν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλὸν σοί ἐστι μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός, ⁴⁸ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. ⁴⁹ Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. ⁵⁰ καλὸν τὸ ἅλας· ἂν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις."

¹⁰ Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ¹¹ ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. ¹² Τί ὑμῖν δοκεῖ; ἂν γένηται τιμὴ ἀνθρώπου ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἀφείς τὰ ἐννενηκονταεννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; ¹³ καὶ ἂν γένηται εὗρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις. ¹⁴ οὕτως οὐκ ἐστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. ¹⁵ Ἐὰν δὲ ἁμαρτήσῃ εἰς σε ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγχον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου. ἔάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. ¹⁶ ἂν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτὶ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο

LUKE.

JOHN.

MATTHEW, XVIII.

MARK.

μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.
¹⁷ ἔαν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ
 ἐκκλησίᾳ· ἔαν δὲ καὶ τῆς ἐκκλη-
 σίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ
 ἔθνικὸς καὶ ὁ τελῶνης. ¹⁸ Ἀμὴν
 λέγω ὑμῖν, ὅσα ἔαν δήσητε ἐπὶ τῆς
 γῆς ἔσται δεδεμένα ἐν τῷ οὐρανῷ,
 καὶ ὅσα ἔαν λύσητε ἐπὶ τῆς γῆς
 ἔσται λελυμένα ἐν τῷ οὐρανῷ.
¹⁹ πάλιν λέγω ὑμῖν ὅτι ἔαν δύο
 ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς
 περὶ παντὸς πράγματος οὗ ἔαν αἰτή-
 σωνται, γενήσεται αὐτοῖς παρὰ τοῦ
 πατρὸς μου τοῦ ἐν οὐρανοῖς. ²⁰ οὗ
 γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς
 τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ
 αὐτῶν.”

²¹ Τότε προσελθὼν αὐτῷ ὁ Πέ-
 τρος εἶπε, “Κύριε, ποσάκις ἁμαρ-
 τήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ
 ἀφήσω αὐτῷ; ἕως ἐπτάκις;” ²² Λέ-
 γει αὐτῷ ὁ Ἰησοῦς, “Οὐ λέγω σοι,
 ἕως ἐπτάκις, ἀλλ’ ἕως ἑβδομηκον-
 τάκις ἐπτά. ²³ Διὰ τοῦτο ὁμοιωθή-
 ῃ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
 βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον
 μετὰ τῶν δούλων αὐτοῦ. ²⁴ ἄρξα-
 μένου δὲ αὐτοῦ συναίρειν, προσ-
 ηνέχθη αὐτῷ εἰς ὀφειλέτης μυρία
 ταλάντων. ²⁵ μὴ ἔχοντος δὲ αὐτοῦ
 ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύ-
 ριος αὐτοῦ πραθῆναι καὶ τὴν γυ-
 ναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα
 ὅσα εἶχε, καὶ ἀποδοθῆναι. ²⁶ πε-
 σὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ
 λέγων, Κύριε, μακροθύμησον ἐπ’
 ἐμοί, καὶ πάντα σοι ἀποδώσω.
²⁷ σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ
 δούλου ἐκέλευεν ἀπέλυσεν αὐτὸν καὶ

LUKE.

•

JOHN.

MATTHEW, XVIII.

MARK.

τὸ δάνειον ἀφῆκεν αὐτῷ. ²⁸ Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, Ἀπόδος μοι ὃ τι ὀφείλεις. ²⁹ πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. ³⁰ ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ³¹ ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. ³² Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· ³³ οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σὲ ἠλέησα ; ³⁴ καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. ³⁵ Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.”

LUKE.

JOHN, VII.

§ 48.

VII. ²Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν
 Ἰουδαίων ἡ σκηνοπηγία. ³εἰπον
 οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ,
 “Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς
 τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί
 σου θεωρήσωσι τὰ ἔργα σου ἃ
 Q

MATTHEW.

MARK.

LUKE, IX.

JOHN, VII.

ποιεῖς· ⁴ οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.” ⁵ Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. ⁶ Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “Ὁ καιρὸς ὁ ἐμὸς οὕπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἔστιν ἑτοιμος. ⁷ οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἔστιν. ⁸ ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὕπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὕπω πεπλήρωται.” ⁹ Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

¹⁰ Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ’ ὥς ἐν κρυπτῷ. ¹¹ Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, “Ποῦ ἔστιν ἐκεῖνος;” ¹² Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, “Ὅτι ἀγαθὸς ἔστιν.” ἄλλοι δὲ ἔλεγον, “Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.” ¹³ Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

⁵¹ Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. ⁵² καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ. ⁵³ καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσω-

MATTHEW, VIII.

MARK.

VIII. ¹⁹ Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, “Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔαν ἀπέρχῃ.”
²⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φώλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.” ²¹ Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, “Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.” ²² Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.”

LUKE, IX.

JOHN.

πον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. ⁵⁴ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, “Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε;” ⁵⁵ Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν, “Οὐκ οἴδατε οἶον πνεύματος ἔστε ὑμεῖς; ⁵⁶ ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.” Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

⁵⁷ Ἐγένετο δὲ πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἰπέ τις πρὸς αὐτὸν, “Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε.” ⁵⁸ Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.” ⁵⁹ Εἶπε δὲ πρὸς ἕτερον, “Ἀκούθει μοι.” ὁ δὲ εἶπε, “Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.” ⁶⁰ εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, “Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.” ⁶¹ Εἶπε δὲ καὶ ἕτερος, “Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.” ⁶² εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, “Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.”

MATTHEW.

MARK.

§ 49.

¹⁴ Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε. ¹⁵ καὶ θαύμαζον οἱ Ἰουδαῖοι λέγοντες, “ Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; ” ¹⁶ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, “ Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. ” ¹⁷ ἂν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἔστιν ἢ ἐγὼ ἀπ’ ἐμαντοῦ λαλῶ. ¹⁸ ὁ ἀφ’ ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. ¹⁹ οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτείνειν; ” ²⁰ Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, “ Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν; ” ²¹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “ Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. ²² διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν (οὐχ ὅτι ἐκ τοῦ Μωσέως ἔστιν, ἀλλ’ ἐκ τῶν πατέρων), καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. ²³ εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; ²⁴ μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. ” ²⁵ Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, “ Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν; ” ²⁶ καὶ

MATTHEW.

MARK.

LUKE.

JOHN, VII.

ἴδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός; ²⁷ ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.” ²⁸ Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, “Κἀμὲ οἶδατε, καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ’ ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε· ²⁹ ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι, κακῶνός με ἀπέστειλεν.”

³⁰ Ἐζητοῦν οὖν αὐτόν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ³¹ Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον “Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλεονα σημεῖα τούτων ποιήσει ὢν οὗτος ἐποίησεν;” ³² Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. ³³ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ἔτι μικρὸν χρόνον μεθ’ ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ³⁴ ζητήσατέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.” ³⁵ Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, “Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;” ³⁶ τίς ἐστὼ οὗτος ὁ λόγος ὃν εἶπε, Ζητήσατέ με, καὶ οὐχ εὐρήσετε, καὶ,

MATTHEW.

MARK.

LUKE.

JOHN, VII.

“Ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;”

³⁷ Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων, “Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω· ³⁸ ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.” ³⁹ Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἐμελλοῦ λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.

⁴⁰ Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, “Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.” ⁴¹ Ἄλλοι ἔλεγον, “Οὗτός ἐστιν ὁ Χριστός.” Ἄλλοι δὲ ἔλεγον, “Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται;” ⁴² οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἐρχεται;” ⁴³ Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι’ αὐτόν. ⁴⁴ Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας.

⁴⁵ Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, “Διατί οὐκ ἡγάγετε αὐτόν;” ⁴⁶ Ἀπεκρίθησαν οἱ ὑπηρέται, “Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος.” ⁴⁷ Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, “Μὴ καὶ ὑμεῖς πεπλάνησθε;” ⁴⁸ μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ⁴⁹ ἀλλ’ ὁ ὄχλος

MATTHEW.

MARK.

LUKE.

JOHN, VII, VIII.

οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπι-
κατάρατοί εἰσι.” ⁵⁰ Λέγει Νικό-
δημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς
πρὸς αὐτὸν, εἰς ὧν ἐξ αὐτῶν, ⁵¹ “Μὴ
ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον,
ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ πρότερον
καὶ γνῶ τί ποιεῖ;” ⁵² Ἀπεκρίθησαν
καὶ εἶπον αὐτῷ, “Μὴ καὶ σὺ ἐκ τῆς
Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι
προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγή-
γερται.” ⁵³ Καὶ ἐπορεύθη ἕκαστος
εἰς τὸν οἶκον αὐτοῦ.

§ 50.

VIII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ
ὄρος τῶν Ἐλαιῶν. ² ὄρθρου δὲ
πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ
πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν, καὶ
καθίσας ἐδίδασκεν αὐτούς. ³ ἄγουσι
δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατ-
ειλημμένην, καὶ στήσαντες αὐτὴν
ἐν μέσῳ ⁴ λέγουσιν αὐτῷ, “Διδά-
σκαλε, αὕτη ἡ γυνὴ κατελήφθη
ἐπαντοφώρῳ μοιχευομένη. ⁵ ἐν δὲ
τῷ νόμῳ Μωσῆς ἡμῖν ἐνετεῖλατο
τὰς τοιαύτας λιθοβολεῖσθαι· σὺ
οὖν τί λέγεις;” ⁶ Τοῦτο δὲ ἔλεγον
πειράζοντες αὐτὸν, ἵνα ἔχωσι κατη-
γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω
κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν
γῆν. ⁷ ὥς δὲ ἐπέμενον ἑρωτῶντες
αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτοὺς,
“Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν
λίθον ἐπ’ αὐτῇ βαλέτω.” ⁸ καὶ
πάλιν κάτω κύψας ἔγραφεν εἰς τὴν
γῆν. ⁹ οἱ δὲ, ἀκούσαντες καὶ ὑπὸ
τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρ-
χοντο εἰς καθεῖς, ἀρξάμενοι ἀπὸ

MATTHEW.**MARK.**

LUKE.

JOHN, VIII.

τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα.
¹⁰ Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, “Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν;” ¹¹ Ἡ δὲ εἶπεν, “Οὐδεὶς, κύριε.” Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, “Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.”

¹² Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, “Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.” ¹³ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, “Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.” ¹⁴ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι καὶ ποῦ ὑπάγω· ¹⁵ ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα· ¹⁶ καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν, ὅτι μόνος οὐκ εἰμὶ, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.
¹⁷ καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν· ¹⁸ ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.” ¹⁹ Ἐλεγον οὖν αὐτῷ, “Ποῦ ἐστιν ὁ πατήρ σου;” Ἀπεκρίθη ὁ Ἰησοῦς, “Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.”

MATTHEW.**MARK.**

LUKE.

JOHN, VIII.

²⁰ Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίσεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

²¹ Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, “Ἐγὼ ὑπάγω, καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.” ²² Ἐλεγον οὖν οἱ Ἰουδαῖοι, “Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, “Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;”

²³ Καὶ εἶπεν αὐτοῖς, “Ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμι· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ, ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου τούτου.

²⁴ εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.”

²⁵ Ἐλεγον οὖν αὐτῷ, “Σὺ τίς εἶ;”

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. ²⁶ πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθὴς ἐστί, καὶ γὰρ ἡκουσα παρ’ αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.” ²⁷ Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

²⁸ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ’ ἐμαντοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. ²⁹ καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστίν· οὐκ ἀφήκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.” ³⁰ Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

MATTHEW.

MARK.

LUKE.

JOHN, VIII.

³¹ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, “Ἐὰν ὑμεῖς μέλητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ, ³² καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.” ³³ Ἀπεκρίθησαν αὐτῷ, “Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε;” ³⁴ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας· ³⁵ ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα· ³⁶ ἔαν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. ³⁷ οἶδα ὅτι σπέρμα Ἀβραάμ ἐστέ· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ³⁸ ἐγὼ δὲ ἑώρακα παρὰ τῷ πατρὶ μου λαλῶ· καὶ ὑμεῖς οὖν δὲ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε.” ³⁹ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, “Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι.” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἂν. ⁴⁰ νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.” Εἶπον οὖν αὐτῷ, “Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν τὸν Θεόν.” ⁴² Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ

MATTHEW.

MARK.

LUKE.

JOHN, VIII.

ἤκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.
⁴³ διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. ⁴⁴ ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. ⁴⁵ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.
⁴⁶ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; ⁴⁷ ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.”
⁴⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, “Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτης εἰ σὺ καὶ δαιμόνιον ἔχεις;” ⁴⁹ Ἀπεκρίθη Ἰησοῦς, “Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ⁵⁰ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ⁵¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.” ⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, “Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. ⁵³ μὴ σὺ μερίζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ

MATTHEW.

MARK.

LUKE.

JOHN, VIII, IX.

προφῆται ἀπέθανον· τίνα σεαυτὸν
 σὺ ποιεῖς;” ⁵⁴ Ἀπεκρίθη Ἰησοῦς,
 “Ἐὰν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα
 μου οὐδέν ἐστιν· ἐστὶν ὁ πατήρ μου
 ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι
 Θεὸς ὑμῶν ἐστι, ⁵⁵ καὶ οὐκ ἐγνώκατε
 αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ
 ἔὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι
 ὅμοιος ὑμῶν ψεύστης· ἀλλ’ οἶδα
 αὐτὸν· καὶ τὸν λόγον αὐτοῦ τηρῶ.
⁵⁶ Ἀβραὰμ ὁ πατήρ ὑμῶν ἡγαλ-
 λιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν
 ἐμὴν, καὶ εἶδε καὶ ἐχάρη.” ⁵⁷ Εἴ-
 πον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν,
 “Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ
 Ἀβραὰμ ἐώρακας;” ⁵⁸ Εἶπεν αὐτοῖς
 ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν λέγω ὑμῖν,
 πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι.”
⁵⁹ Ἦραν οὖν λίθους ἵνα βάλωσιν
 ἐπ’ αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ
 ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ
 μέσου αὐτῶν, καὶ παρήγεν οὕτως.

§ 51.

IX. Καὶ παράγων εἶδεν ἄνθρω-
 πον τυφλὸν ἐκ γενετῆς. ² καὶ
 ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ
 λέγοντες, “Ῥαββί, τίς ἥμαρτεν, οὗ-
 τος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς
 γεννηθῇ;” ³ Ἀπεκρίθη ὁ Ἰησοῦς,
 “Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς
 αὐτοῦ· ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα
 τοῦ Θεοῦ ἐν αὐτῷ. ⁴ ἐμὲ δεῖ ἐργά-
 ζεσθαι τὰ ἔργα τοῦ πέμψαντός με
 ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε
 οὐδεὶς δύναται ἐργάζεσθαι. ⁵ ὅταν
 ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσ-
 μου.” ⁶ Ταῦτα εἰπὼν ἔπτυσσε χαμαὶ

MATTHEW.**MARK.**

LUKE.

JOHN, IX.

καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσμα-
τος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ
τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ⁷ καὶ
εἶπεν αὐτῷ, “Ὑπαγε νύψαι εἰς τὴν
κολυμβήθραν τοῦ Σιλωάμ.” ὁ ἐρ-
μηνεύεται ἀπεσταλμένος. ἀπῆλθεν
οὖν καὶ ἐνύψατο, καὶ ἦλθε βλέπων.

⁸ Οἱ οὖν γείτονες καὶ οἱ θεω-
ροῦντες αὐτὸν τὸ πρότερον ὅτι
τυφλὸς ἦν, ἔλεγον, “Οὐχ οὗτός
ἐστιν ὁ καθήμενος καὶ προσαιτῶν;”
⁹ Ἄλλοι ἔλεγον, “Ὅτι οὗτός ἐσ-
τιν.” Ἄλλοι δὲ, “Ὅτι ὅμοιος αὐτῷ
ἐστιν.” Ἐκεῖνος ἔλεγεν, “Ὅτι
ἐγὼ εἰμι.” ¹⁰ Ἐλεγον οὖν αὐτῷ,
“Πῶς ἀνεψύχθησάν σου οἱ ὀφθαλ-
μοί;” ¹¹ Ἀπεκρίθη ἐκεῖνος καὶ εἶ-
πεν, “Ἀνθρωπος λεγόμενος Ἰη-
σοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ
μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι,
“Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ
Σιλωάμ καὶ νύψαι. ἀπελθὼν δὲ
καὶ νιψάμενος ἀνέβλεψα.” ¹² Εἶπον
οὖν αὐτῷ, “Ποῦ ἐστιν ἐκεῖνος;”
Λέγει, “Οὐκ οἶδα.”

¹³ Ἀγουσιν αὐτὸν πρὸς τοὺς Φα-
ρισαίους, τὸν ποτε τυφλόν· ¹⁴ ἦν
δὲ σάββατον ὅτε τὸν πηλὸν ἐποί-
ησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ
τοὺς ὀφθαλμούς. ¹⁵ πάλιν οὖν ἡρώ-
των αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς
ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς,
“Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλ-
μούς μου, καὶ ἐνιψάμην, καὶ βλέπω.”
¹⁶ Ἐλεγον οὖν ἐκ τῶν Φαρισαίων
τινὲς, “Οὗτος ὁ ἄνθρωπος οὐκ ἔστι
παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον
οὐ τηρεῖ.” Ἄλλοι ἔλεγον, “Πῶς
δύναται ἄνθρωπος ἁμαρτωλὸς τοι-

MATTHEW.

MARK.

LUKE.

JOHN, IX.

αὐτα σημεῖα ποιεῖν ;” Καὶ σχίσμα ἦν ἐν αὐτοῖς. ¹⁷ Λέγουσι τῷ τυφλῷ πάλιν, “Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς ;” Ὁ δὲ εἶπεν, “Ὅτι προφήτης ἐστίν.” ¹⁸ Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος ¹⁹ καὶ ἠρώτησαν αὐτοὺς λέγοντες, “Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη ; πῶς οὖν ἄρτι βλέπει ;” ²⁰ Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, “Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη.” ²¹ πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν· ἢ τίς ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ; ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει.” ²² Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. ²³ διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον “Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.” ²⁴ Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, “Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστιν.” ²⁵ Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, “Εἰ ἁμαρτωλὸς ἐστιν οὐκ οἶδα· ἐν οἷδ᾽ ὅτι τυφλὸς ὢν ἄρτι βλέπω.” ²⁶ Εἶπον δὲ αὐτῷ πάλιν, “Τί ἐποίησέ σοι ; πῶς ἡνοιξέ σου τοὺς ὀφθαλμούς ;” ²⁷ Ἀπεκρίθη αὐτοῖς, “Εἶπον ὑμῖν ἥδη, καὶ οὐκ ἤκού-

MATTHEW.

MARK.

LUKE.

JOHN, IX.

σατε· τί πάλιν θέλετε ἀκούειν ;
 μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ
 γενέσθαι ;” ²⁸ Ἐλοιδόρησαν οὖν αὐ-
 τὸν καὶ εἶπον, “ Σὺ εἰ μαθητῆς ἐκεῖ-
 νου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν
 μαθηταί. ²⁹ ἡμεῖς οἶδαμεν ὅτι Μωσῇ
 λελάληκεν ὁ Θεός, τοῦτον δὲ οὐκ
 οἶδαμεν πόθεν ἐστίν.” ³⁰ Ἀπεκρίθη
 ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, “ Ἐν
 γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι
 ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ
 ἀνέφξέ μου τοὺς ὀφθαλμούς. ³¹ οἶ-
 δαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεός
 οὐκ ἀκούει· ἀλλ’ ἐάν τις θεοσεβῆς
 ᾗ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου
 ἀκούει. ³² ἐκ τοῦ αἵωνος οὐκ ἤκου-
 σθη ὅτι ἤνοιξέ τις ὀφθαλμούς τυ-
 φλοῦ γεγεννημένου. ³³ εἰ μὴ ἦν
 οὗτος παρὰ Θεοῦ, οὐκ ἡδύνατο
 ποιεῖν οὐδέν.” ³⁴ Ἀπεκρίθησαν
 καὶ εἶπον αὐτῷ, “ Ἐν ἁμαρτίαις σὺ
 ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις
 ἡμᾶς ;” καὶ ἐξέβαλον αὐτὸν ἔξω.
³⁵ Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβα-
 λον αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν
 εἶπεν αὐτῷ, “ Σὺ πιστεύεις εἰς τὸν
 υἱὸν τοῦ Θεοῦ ;” ³⁶ Ἀπεκρίθη ἐκεῖ-
 νος καὶ εἶπε, “ Τίς ἐστι, κύριε, ἵνα
 πιστεύσω εἰς αὐτόν ;” ³⁷ Εἶπε δὲ
 αὐτῷ ὁ Ἰησοῦς, “ Καὶ ἑώρακας
 αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκ-
 εἰνός ἐστιν.” ³⁸ Ὁ δὲ ἔφη, “ Πι-
 στεύω, κύριε.” καὶ προσεκύνησεν
 αὐτῷ. ³⁹ καὶ εἶπεν ὁ Ἰησοῦς, “ Εἰς
 κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον
 ἦλθον, ἵνα οἱ μὴ βλέποντες βλέ-
 πωσι καὶ οἱ βλέποντες τυφλοὶ
 γένωνται.” ⁴⁰ Καὶ ἤκουσαν ἐκ τῶν
 Φαρισαίων ταῦτα οἱ ὄντες μετ’

MATTHEW.

MARK.

LUKE.

JOHN, IX, X.

αὐτοῦ, καὶ εἶπον αὐτῷ, “Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;” ⁴¹ Εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

Χ. “Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής· ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστι τῶν προβάτων. ³ τοῦτῃ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ’ ὄνομα καὶ ἐξάγει αὐτά. ⁴ καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. ⁵ ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν.” ⁶ Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ὃ ἐλάλει αὐτοῖς.

⁷ Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁸ πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ⁹ ἐγὼ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. ¹⁰ ὁ κλέπτῃς οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. ¹¹ Εγὼ εἰμι ὁ ποιμὴν ὁ

MATTHEW.**MARK.**

LUKE.

JOHN, X.

καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. ¹² ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα. ¹³ ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ¹⁴ ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, ¹⁵ καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. ¹⁶ καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ γενήσεται μία ποίμνη, εἰς ποιμήν. ¹⁷ διὰ τοῦτο ὁ πατὴρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. ¹⁸ οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαντοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.” ¹⁹ Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ²⁰ ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, “Δαιμόνιον ἔχει καὶ μαίνεται· ἵι αὐτοῦ ἀκούετε;” ²¹ Ἄλλοι ἔλεγον, “Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;”

MATTHEW.

MARK.

LUKE, X.

JOHN.

§ 52.

X. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ
 Κύριος καὶ ἑτέροισ ἐβδομήκοντα,
 καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸς
 προσώπου αὐτοῦ εἰς πᾶσαν πόλιν
 καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχε-
 σθαι. ² Ἐλεγεν οὖν πρὸς αὐτοὺς,
 “Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ
 ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ
 κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ
 ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
³ Ὑπάγετε· ἰδοὺ ἐγὼ ἀποστέλλω
 ὑμᾶς ὡς ἄρνας ἐν μέσφ λύκων.
⁴ μὴ βαστάζετε βαλάντιον, μὴ πῆ-
 ραν, μηδὲ ὑποδήματα· καὶ μηδὲνα
 κατὰ τὴν ὁδὸν ἀσπάσθησθε. ⁵ Εἰς
 ἣν δ’ ἂν οἰκίαν εἰσέρχησθε, πρῶτον
 λέγετε, Εἰρήνῃ τῷ οἴκῳ τούτῳ· ⁶ καὶ
 εἰ μὲν ᾗ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπα-
 ναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν·
 εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει. ⁷ ἐν
 αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθλόντες
 καὶ πίνοντες τὰ παρ’ αὐτῶν· ἄξιος
 γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ
 ἐστὶ· μὴ μεταβαίνετε ἐξ οἰκίας εἰς
 οἰκίαν. ⁸ καὶ εἰς ἣν δ’ ἂν πόλιν εἰσ-
 ἔρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθλίετε
 τὰ παρατιθέμενα ὑμῖν, ⁹ καὶ θερα-
 पेύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ
 λέγετε αὐτοῖς, Ἦγγικεν ἐφ’ ὑμᾶς ἡ
 βασιλεία τοῦ Θεοῦ. ¹⁰ εἰς ἣν δ’ ἂν
 πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται
 ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας
 αὐτῆς εἵπατε, ¹¹ Καὶ τὸν κονιορτὸν
 τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως
 ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν
 τοῦτο γινώσκετε, ὅτι ἡγγικεν ἐφ’
 ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ¹² λέγω

MATTHEW.

MARK.

LUKE, X.

JOHN.

δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. ¹³ Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενύνησαν. ¹⁴ πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. ¹⁵ καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾧδου καταβιβασθήσῃ. ¹⁶ Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστελλαντά με.”

¹⁷ Ὑπέστρεψαν δὲ οἱ ἐβδόμηκοντα μετὰ χαρᾶς, λέγοντες, “Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.” ¹⁸ Εἶπε δὲ αὐτοῖς, “Ἐθεώρουν τὸν Σατανᾶν ὡς ἁστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ¹⁹ Ἰδοὺ δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. ²⁰ πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.” ²¹ Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, “Ἐξομολογοῦμαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπιόις· ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου.” ²² Καὶ στραφεὶς πρὸς

MATTHEW.

MARK.

LUKE, X.

JOHN.

τοὺς μαθητὰς εἶπε, “Πάντα παρ-
εδόθη μοι ὑπὸ τοῦ πατρός μου· καὶ
οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός, εἰ
μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ,
εἰ μὴ ὁ υἱός, καὶ ὃ ἂν βούληται ὁ
υἱός ἀποκαλύψαι.” ²³ Καὶ στρα-
φείς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν
εἶπε, “Μακάριοι οἱ ὀφθαλμοὶ οἱ
βλέποντες ἃ βλέπετε. ²⁴ λέγω γὰρ
ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασι-
λεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέ-
πετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ
ἀκούετε, καὶ οὐκ ἤκουσαν.”

§ 53.

²⁵ Καὶ ἰδοὺ νομικός τις ἀνέστη
ἐκπειράζων αὐτὸν καὶ λέγων, “Δι-
δάσκαλε, τί ποιήσας ζωὴν αἰώνιον
κληρονομήσω;” ²⁶ Ὁ δὲ εἶπε πρὸς
αὐτὸν, “Ἐν τῷ νόμῳ τί γέγραπται;
πῶς ἀναγινώσκεις;” ²⁷ ὁ δὲ ἀπο-
κριθεὶς εἶπεν, “Ἀγαπήσεις Κύριον
τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας
σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ
ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης
τῆς διανοίας σου· καὶ τὸν πλησίον
σου ὡς σεαυτόν.” ²⁸ εἶπε δὲ αὐτῷ,
“Ὅρθως ἀπεκρίθης· τοῦτο ποιεῖ,
καὶ ζήσῃ.” ²⁹ Ὁ δὲ θέλων δικαιοῦν
ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν, “Καὶ
τίς ἐστὶ μου πλησίον;” ³⁰ Ὑπολα-
βὼν δὲ ὁ Ἰησοῦς εἶπεν, “Ἀνθρωπὸς
τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς
Ἱεριχὼν, καὶ λησταῖς περιέπεσεν, οἱ
καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς
ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμι-
θανῇ τυγχάνοντα. ³¹ κατὰ συγ-
κυρίαν δὲ ἱερεῖς τις κατέβαινεν ἐν

MATTHEW.

MARK.

LUKE, X.

JOHN.

τῇ ὁδῷ ἐκεῖνη, καὶ ἰδὼν αὐτὸν ἀντι-
παρῆλθεν. ³² ὁμοίως δὲ καὶ Λευί-
της γενόμενος κατὰ τὸν τόπον,
ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.
³³ Σαμαρείτης δέ τις ὁδεύων ἦλθε
κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσ-
πλαγχνίσθη· ³⁴ καὶ προσελθὼν κατ-
έδησε τὰ τραύματα αὐτοῦ ἐπιχέων
ἐλαιον καὶ οἶνον· ἐπιβιβάσας δὲ
αὐτὸν ἐπὶ τὸ ἵδιον κτῆνος ἤγαγεν
αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμε-
λήθη αὐτοῦ. ³⁵ καὶ ἐπὶ τὴν αὔριον
ἐξελθὼν, ἐκβαλὼν δύο δηνάρια
ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ,
'Ἐπιμελήθητι αὐτοῦ· καὶ ὃ τι ἂν
προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρ-
χешθαί με ἀποδώσω σοι. ³⁶ Τίς
οὖν τούτων τῶν τριῶν δοκεῖ σοι
πλησίον γεγονέναι τοῦ ἐμπεσόντος
εἰς τοὺς ληστές;" ³⁷ Ὁ δὲ εἶπεν,
"Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ."
Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, "Πο-
ρεύου καὶ σὺ ποιεῖ ὁμοίως."

³⁸ Ἐγένετο δὲ ἐν τῷ πορεύεσθαι
αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώ-
μην τινά· γυνή δέ τις ὀνόματι
Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν
οἶκον αὐτῆς. ³⁹ καὶ τῇδε ἦν ἀδελφή
καλουμένη Μαρία, ἥ καὶ παρακαθί-
σασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ
ἤκουε τὸν λόγον αὐτοῦ. ⁴⁰ ἡ δὲ
Μάρθα περιεσπᾶτο περὶ πολλὴν
διακονίαν· ἐπιστάσα δὲ εἶπε, "Κύ-
ριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου
μόνην με κατέλιπε διακονεῖν; εἰπέ
οὖν αὐτῇ ἵνα μοι συναντιλάβηται."
⁴¹ Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰη-
σοῦς, "Μάρθα, Μάρθα, μεριμνᾷς
καὶ τυρβάζῃ περὶ πολλά· ⁴² ἐνὸς δέ

MATTHEW.**MARK.**

LUKE, X, XI.

JOHN.

ἐστι χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς."

XI. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, "Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ." ² Εἶπε δὲ αὐτοῖς, "Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. ³ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· ⁴ καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ." ⁵ Καὶ εἶπε πρὸς αὐτοὺς, "Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ, Φίλε, χρήσόν μοι τρεῖς ἄρτους, ⁶ ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· ⁷ κακεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους πάρεχε· ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. ⁸ Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναλίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. ⁹ Καὶ γὰρ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγή-

MATTHEW.**MARK.**

LUKE, XI.

JOHN, X.

σεται ὑμῖν. ¹⁰ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγίσεται. ¹¹ τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ; ¹² ἢ καὶ ἐὰν αἰτήσῃ ὦδον, μὴ ἐπιδώσῃ αὐτῷ σκορπίον; ¹³ εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν;”

§ 54.

²² Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμῶν ἦν. ²³ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος. ²⁴ ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, “Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ.” ²⁵ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. ²⁶ ἀλλ’ ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. ²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι, ²⁸ καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσῃ τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ ὁ πατήρ μου ὃς δέδωκέ μοι μείζων πάντων ἐστὶ, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ

MATTHEW, XIX.

MARK, X.

ΧΙΧ. Καὶ ἐγένετο ὅτε ἐτέλεσεν
ὁ Ἰησοῦς τοὺς λόγους τούτους, με-
τῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν
εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ
Ἰορδάνου. ² καὶ ἠκολούθησαν αὐτῷ
ὄχλοι πολλοί, καὶ ἐθεράπευσεν
αὐτοὺς ἐκεῖ.

Χ. Κακεῖθεν ἀναστὰς ἔρχεται εἰς
τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν
τοῦ Ἰορδάνου. καὶ συμπορεύονται
πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὥς
εἰώθει πάλιν ἐδίδασκεν αὐτούς.

LUKE.

JOHN, X.

τῆς χειρὸς τοῦ πατρὸς μου. ³⁰ ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμέν.” ³¹ Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. ³² ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποίων αὐτῶν ἔργον λιθάσεται με;” ³³ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, “Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.” ³⁴ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, ‘Ἐγὼ εἶπα, θεοί ἐστε;’ ³⁵ Εἰ ἐκεῖνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή, ³⁶ ὃν ὁ πατὴρ ἡγάσασε καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ‘Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι;’ ³⁷ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· ³⁸ εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν αὐτῷ.” ³⁹ Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

⁴⁰ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. ⁴¹ καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, “Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν.” ⁴² Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

MATTHEW, XII.

MARK.

§ 55.

²² Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. ²³ καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, “Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;” ²⁴ Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, “Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.” ²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, “Πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ σταθήσεται. ²⁶ καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; ²⁷ καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. ²⁸ εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἴδρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²⁹ ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; ³⁰ ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

⁴³ Όταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων ζητοῦν ἀνάπαυ-

LUKE, XI.

JOHN.

§ 55.

¹⁴ Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. ¹⁵ τινὲς δὲ ἐξ αὐτῶν εἶπον, “Ἐν Βεελζεβοῦλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.” ¹⁶ Ἄλλοι δὲ πειράζοντες σημεῖον παρ’ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. ¹⁷ Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, “Πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει. ¹⁸ εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοῦλ ἐκβάλλειν με τὰ δαιμόνια. ¹⁹ εἰ δὲ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. ²⁰ εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²¹ ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ²² ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ’ ἣ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. ²³ ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

²⁴ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων ζητοῦν ἀνά-

MATTHEW, XII.

MARK.

σιν, καὶ οὐχ εὕρισκει. ⁴⁴ τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὕρισκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. ⁴⁵ τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ."

³¹ Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. ³² καὶ ὅς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. ³³ ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ³⁴ Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσέυματος τῆς καρδίας τὸ στόμα λαλεῖ. ³⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. ³⁶ λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ³⁷ ἐκ γὰρ τῶν λόγων σου

LUKE, XI.

JOHN.

παυσω· καὶ μὴ εὐρίσκον λέγει,
Ἵποστρέψω εἰς τὸν οἶκόν μου ὅθεν
ἐξῆλθον· ²⁵ καὶ ἐλθὼν εὐρίσκει σε-
σαρωμένον καὶ κεκοσμημένον. ²⁶ τότε
πορεύεται καὶ παραλαμβάνει ἑπτὰ
ἕτερα πνεύματα πονηρότερα ἑαυ-
τοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ·
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώ-
που ἐκείνου χείρονα τῶν πρώτων.”

MATTHEW, XII.

MARK.

δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου
καταδικασθήσῃ.”

³⁸ Τότε ἀπεκρίθησάν τινες τῶν
γραμματέων καὶ Φαρισαίων, λέ-
γοντες, “Διδάσκαλε, θέλομεν ἀπὸ
σοῦ σημεῖον ἰδεῖν.” ³⁹ Ὁ δὲ ἀπο-
κριθεὶς εἶπεν αὐτοῖς, “Γενεὰ πο-
νηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ·
καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ
μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.
⁴⁰ ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ
τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς
νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
τρεῖς ἡμέρας καὶ τρεῖς νύκτας,
⁴¹ Ἄνδρες Νινευῖται ἀναστήσονται
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
καὶ κατακρινοῦσιν αὐτήν· ὅτι μετε-
νόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ
ἰδοὺ, πλείον Ἰωνᾶ ὧδε. ⁴² βασι-
λισσα νότου ἐγερθήσεται ἐν τῇ
κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν
περάτων τῆς γῆς ἀκοῦσαι τὴν σο-
φίαν Σολομῶντος· καὶ ἰδοὺ, πλείον
Σολομῶντος ὧδε.

LUKE, XI.

JOHN.

²⁷ Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνήν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, “Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὗς ἐθήλασας.” ²⁸ Αὐτὸς δὲ εἶπε, “Μενούνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.”

²⁹ Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, “Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

³⁰ καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευταῖς, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

³¹ Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδοὺ πλείον Σολομῶντος ὤδε.

³² Ἄνδρες Νινευτὲ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλείον Ἰωνᾶ ὤδε.

³³ “Οὐδεὶς δὲ λύχρον ἄψας εἰς κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. ³⁴ ὁ λύχνος τοῦ σώματός

MATTHEW.

MARK.

LUKE, XI.

JOHN.

ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. ³⁵ σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί. ³⁶ εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.”

§ 56.

³⁷ Ἐν δὲ τῷ λαλῆσαι ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ³⁸ ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. ³⁹ εἶπε δὲ ὁ Κύριος πρὸς αὐτόν, “Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ⁴⁰ ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; ⁴¹ πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν. ⁴² ἀλλ’ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφίεναι. ⁴³ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. ⁴⁴ οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄν-

MATTHEW.**MARK.**

LUKE, XI.

JOHN.

θρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.” ⁴⁵ Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, “ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.” ⁴⁶ Ὁ δὲ εἶπε, “ Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάετε τοῖς φορτίοις. ⁴⁷ οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. ⁴⁸ ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. ⁴⁹ διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἐποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν. ⁵⁰ ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ⁵¹ ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, ἐκζητηθῇσεται ἀπὸ τῆς γενεᾶς ταύτης. ⁵² Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.” ⁵³ Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ⁵⁴ ἐνεδρεύοντες αὐτὸν καὶ ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

MATTHEW.**MARK.**

LUKE, XII.

JOHN.

XII. Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, “Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. ² οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. ³ ἀνθ’ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμίαις κηρυχθήσεται ἐπὶ τῶν δωματίων. ⁴ Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερόν τι ποιῆσαι. ⁵ ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτου φοβήθητε. ⁶ Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἐστὶν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε. ⁸ Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. ⁹ ὃ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. ¹⁰ καὶ πᾶς ὃς ἔρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ Ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ¹¹ ὅταν

MATTHEW.**MARK.**

LUKE, XII.

JOHN.

δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσῃσθε, ἢ τί εἴπητε· ¹² τὸ γὰρ Ἅγιον Πνεῦμα διδάσκει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.”

§ 57.

¹³ Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, “Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν.” ¹⁴ Ὁ δὲ εἶπεν αὐτῷ, “Ἀνθρώπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ’ ὑμᾶς;” ¹⁵ Εἶπε δὲ πρὸς αὐτοὺς, “Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.” ¹⁶ Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων, “Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα· ¹⁷ καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; ¹⁸ καὶ εἶπε, Τοῦτο ποιήσω· καθελὼ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθά μου, ¹⁹ καὶ ἔρῳ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. ²⁰ εἶπε δὲ αὐτῷ ὁ Θεός, ‘Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίινι ἔσται;’ ²¹ οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς Θεὸν πλουτῶν.”

²² Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “Διὰ τοῦτο ὑμῖν λέγω, μὴ

MATTHEW.

MARK.

LUKE, XII.

JOHN.

μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσῃσθε. ²³ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. ²⁴ Κατανοήσατε τοὺς κόρακας, οἳ οὐ σπείρουσιν οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; ²⁵ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ²⁶ εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; ²⁷ Κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. ²⁸ εἰ δὲ τὸν χόρτον ἐν τῷ ἁγρῷ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέννυσιν, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ²⁹ Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζεσθε. ³⁰ ταῦτα γὰρ πάντα τὰ ἐξ ἡ τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων. ³¹ πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ³² μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. ³³ Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

MATTHEW.

MARK.

LUKE, XII.

JOHN.

³⁵ Ἐστῶσαν ὑμῶν αἱ δσφύες περιεζωσμένοι καὶ οἱ λύχνοι καί-
όμενοι, ³⁶ καὶ ὑμεῖς ὅμοιοι ἀνθρώποις
προσδεχομένοις τὸν κύριον ἑαυτῶν,
πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα
ἐλθόντος καὶ κρούσαντος εὐθέως
ἀνοίξωσιν αὐτῷ. ³⁷ μακάριοι οἱ
δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος
εὕρήσει γρηγοροῦντας. ἀμὴν λέγω
ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ
αὐτοὺς, καὶ παρελθὼν διακονήσει
αὐτοῖς. ³⁸ καὶ ἔὰν ἔλθῃ ἐν τῇ
δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ
φυλακῇ ἔλθῃ, καὶ εὖρη οὕτω, μακά-
ριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.
³⁹ τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει
ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης
ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν
ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.
⁴⁰ καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι·
ὅτι ἡ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ
ἀνθρώπου ἔρχεται.” ⁴¹ Εἶπε δὲ
αὐτῷ ὁ Πέτρος, “Κύριε, πρὸς ἡμᾶς
τὴν παραβολὴν ταύτην λέγεις, ἡ καὶ
πρὸς πάντας;” ⁴² Εἶπε δὲ ὁ Κύριος,
“Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος
καὶ φρόνιμος, ὃν καταστήσει ὁ
κύριος ἐπὶ τῆς θεραπείας αὐτοῦ,
τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;
⁴³ μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλ-
θὼν ὁ κύριος αὐτοῦ εὕρήσει ποιοῦντα
οὕτως. ⁴⁴ ἀληθῶς λέγω ὑμῖν ὅτι
ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ
καταστήσει αὐτόν. ⁴⁵ Ἐὰν δὲ εἴπῃ
ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ
ἄρξῃται τύπτειν τοὺς παῖδας καὶ
τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν
καὶ μεθύσκεσθαι, ⁴⁶ ᾗξει ὁ κύριος

MATTHEW.

MARK.

LUKE, XII.

JOHN.

τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ
προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,
καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος
αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
⁴⁷ Ἐκείνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ
θέλημα τοῦ κυρίου ἑαυτοῦ καὶ μὴ
ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ
θέλημα αὐτοῦ, δαρήσεται πολλάς·
⁴⁸ ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια
πληγῶν, δαρήσεται ὀλίγας. παντὶ
δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται
παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ,
περισσότερον αἰτήσουσιν αὐτόν.

⁴⁹ Πῦρ ἦλθον βαλεῖν εἰς τὴν
γῆν, καὶ τί θέλω; εἰ ἤδη ἀνήφθη·
⁵⁰ βάπτισμα δὲ ἔχω βαπτισθῆναι,
καὶ πῶς συνέχομαι ἕως οὗ τελε-
σθῇ; ⁵¹ δοκεῖτε ὅτι εἰρήνην παρε-
γενόμην δρῦναι ἐν τῇ γῇ; οὐχὶ,
λέγω ὑμῖν, ἀλλ' ἡ διαμερισμός.
⁵² ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε
ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς
ἐπὶ δυοὶ καὶ δύο ἐπὶ τρισί· ⁵³ δια-
μερισθήσεται πατὴρ ἐφ' υἱῷ καὶ
υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ θυγατρὶ
καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ
τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ
τὴν πενθερὰν αὐτῆς."

⁵⁴ Ἐλεγε δὲ καὶ τοῖς ὄχλοις,
"Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλ-
λουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε,
Ὁμβρος ἔρχεται, καὶ γίνεται οὕτω·
⁵⁵ καὶ ὅταν νότον πνέοντα, λέγετε,
Ὅτι καύσων ἔσται, καὶ γίνεται.
⁵⁶ ὑποκριταί, τὸ πρόσωπον τῆς γῆς
καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν·
τὸν δὲ καιρὸν τοῦτον πῶς οὐ δο-
κιμάζετε; ⁵⁷ τί δὲ καὶ ἀφ' ἑαυτῶν
οὐ κρίνετε τὸ δίκαιον; ⁵⁸ ὥς γὰρ

MATTHEW.

MARK.

LUKE, XII, XIII.

JOHN.

ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς φυλακὴν. ⁵⁹ λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον λεπτόν ἀποδῷς."

§ 58.

XIII. Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμξε μετὰ τῶν θυσιῶν αὐτῶν. ² καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; ³ οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθῃ. ⁴ ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ ἐφ' οὗς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ; ⁵ οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθῃ."

⁶ Ἐλεγε δὲ ταύτην τὴν παραβολὴν, "Συκὴν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὔρεν. ⁷ εἶπε δὲ πρὸς τὸν ἀμπελουργόν, Ἴδού τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω· ἔκκοψον αὐτήν·

MATTHEW.

MARK.

LUKE, XIII.

JOHN.

ἵνατί καὶ τὴν γῆν καταργεῖ; ⁸ ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κοπρίαν· ⁹ καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.”

¹⁰ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· ¹¹ καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτῶ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. ¹² Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, “Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.” ¹³ Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ¹⁴ Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, “Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.” ¹⁵ Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος καὶ εἶπεν, “Ἐποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύνει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; ¹⁶ ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτῶ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;” ¹⁷ Καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.

¹⁸ Ἐλεγε δὲ, “Τίτι ὁμοία ἐστὶν

MATTHEW.**MARK.**

LUKE, XIII.

JOHN.

ἡ βασιλεία τοῦ Θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; ¹⁹ Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ᾠξήσῃ καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.”

²⁰ Καὶ πάλιν εἶπε, “Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; ²¹ Ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθῃ ὅλον.”

§ 59.

²² Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. ²³ εἶπε δέ τις αὐτῷ, “Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;” Ὁ δὲ εἶπε πρὸς αὐτοὺς, ²⁴ “Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. ²⁵ Ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, Κύριε, ἀνοίξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ²⁶ τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· ²⁷ καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀποστήτε ἀπ’ ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. ²⁸ ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφή-

MATTHEW.

MARK.

LUKE, XIII.

JOHN, XI.

τας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς
 δὲ ἐκβαλλομένους ἔξω· ²⁹ καὶ ἤξου-
 σιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ
 ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλι-
 θήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
³⁰ καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται
 πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται
 ἔσχατοι.”

XI. Ἦν δέ τις ἀσθενῶν Λάζαρος
 ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας
 καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ² ἦν
 δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον
 μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐ-
 τοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς
 Λάζαρος ἡσθένει. ³ ἀπέστειλαν
 οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου-
 σαι, “Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.”
⁴ ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, “Ἄντη
 ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον,
 ἀλλ’ ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα
 δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι’ αὐτῆς.”
⁵ Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν
 καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν
 Λάζαρον. ⁶ ὥς οὖν ἤκουσεν ὅτι
 ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν
 τόπῳ δύο ἡμέρας· ⁷ ἔπειτα μετὰ
 τοῦτο λέγει τοῖς μαθηταῖς, “Ἀγω-
 μεν εἰς τὴν Ἰουδαίαν πάλιν.” ⁸ Λέ-
 γουσιν αὐτῷ οἱ μαθηταί, “Ῥα ββλ,
 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι,
 καὶ πάλιν ὑπάγεις ἐκεῖ;” ⁹ Ἀπε-
 κρίθη ὁ Ἰησοῦς, “Οὐχὶ δώδεκά εἰ-
 σιν ὥραι τῆς ἡμέρας; ἔάν τις περι-
 πατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκóπτει,
 ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέ-
 πει· ¹⁰ ἔάν δέ τις περιπατῇ ἐν τῇ
 νυκτὶ, προσκóπτει, ὅτι τὸ φῶς οὐκ
 ἔστιν ἐν αὐτῷ.” ¹¹ Ταῦτα εἶπε, καὶ
 μετὰ τοῦτο λέγει αὐτοῖς, “Λάζαρος

MATTHEW.

MARK.

LUKE, XIII.

JOHN, XI.

ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.”
¹² Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, “Κύριε, εἰ κεκοίμηται, σωθήσεται.”
¹³ Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει. ¹⁴ τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, “Λάζαρος ἀπέθανε· ¹⁵ καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ’ ἄγωμεν πρὸς αὐτόν.” ¹⁶ Εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Διδυμος τοῖς συμμαθηταῖς, “Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.”

³¹ Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες Φαρισαῖοι λέγοντες αὐτῷ, “Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.”
³² Καὶ εἶπεν αὐτοῖς, “Πορευθέντες εἵπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. ³³ πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.
³⁴ Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; ³⁵ Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ με ἴδητε ἕως ἂν ἦξη ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.”

MATTHEW.

MARK.

LUKE, XIV.

JOHN.

§ 60.

XIV. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. ² καὶ ἰδοὺ ἀνθρώπος τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ· ³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, “Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;” ⁴ Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσε, ⁵ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, “Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;” ⁶ Καὶ οὐκ ἴσχυσαν ἀταποκριθῆναι αὐτῷ πρὸς ταῦτα.

⁷ Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, ⁸ “Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾗ κεκλημένος ὑπ’ αὐτοῦ, ⁹ καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετ’ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. ¹⁰ Ἄλλ’ ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σὺ δόξα ἐνώπιον τῶν συνανακειμένων σοι. ¹¹ ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινὼν ἑαυτὸν ὑψωθήσεται.”

MATTHEW.**MARK.**

LUKE, XIV.

JOHN.

¹² Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν, “Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι καὶ γένηταί σοι ἀνταπόδομα. ¹³ Ἄλλ’ ὅταν ποιῇς δοχὴν, καλεῖ πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς· ¹⁴ καὶ μακάριος ἔσθι’ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.”

¹⁵ Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, “Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.” ¹⁶ Ὁ δὲ εἶπεν αὐτῷ, “Ἀνθρωπὸς τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς· ¹⁷ καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἡδὴ ἔτοιμά ἐστι πάντα. ¹⁸ Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. ¹⁹ καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. ²⁰ καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἔλθειν. ²¹ καὶ παραγενόμενος ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεῖς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ

MATTHEW.**MARK.**

LUKE, XIV.

JOHN.

ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς
εἰσάγαγε ὧδε. ²² Καὶ εἶπεν ὁ δοῦ-
λος, Κύριε, γέγονεν ὡς ἐπέταξας,
καὶ ἔτι τόπος ἐστί. ²⁵ Καὶ εἶπεν ὁ
κύριος πρὸς τὸν δοῦλον, Ἐξέλθε εἰς
τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγ-
κασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ
οἶκός μου. ²⁴ λέγω γὰρ ὑμῖν, ὅτι
οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν
κεκλημένων γεύσεται μου τοῦ δείπ-
νου.”

²⁵ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι
πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐ-
τοὺς, ²⁶ “ Εἴτις ἔρχεται πρὸς με, καὶ
οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν
μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα
καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς,
ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ
δύναται μου μαθητὴς εἶναι. ²⁷ καὶ
ὅστις οὐ βαστάζει τὸν σταυρὸν αὐ-
τοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύ-
ναται μου εἶναι μαθητής. ²⁸ τίς
γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδο-
μῆσαι, οὐχὶ πρῶτον καθίσας ψη-
φίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς
ἀπαρτισμόν; ²⁹ ἵνα μήποτε, θέντος
αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκ-
τελέσαι, πάντες οἱ θεωροῦντες ἄρ-
ξωνται ἐμπαίξαι αὐτῷ, ³⁰ λέγοντες,
“ Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰ-
κοδομεῖν καὶ οὐκ ἰσχυσεὶν ἐκτελέ-
σαι. ³¹ Ἡ τίς βασιλεὺς πορευ-
όμενος σιμβαλεῖν ἐτέρῳ βασιλεῖ εἰς
πόλεμον οὐχὶ καθίσας πρῶτον βου-
λεύεται εἰ δυνατός ἐστιν ἐν δέκα
χιλιάσιν ἀπαντῆσαι τῷ μετὰ ἑξοσι
χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν; ³² εἰ
δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος,
πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ

MATTHEW.**MARK.**

LUKE, XIV, XV.

JOHN.

πρὸς εἰρήνην. ³³ οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής. ³⁴ Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; ³⁵ οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἕξω βάλλουσιν αὐτό. Ὁ ἔχων ὥτα ἀκούειν ἀκούετω.”

§ 61.

XV. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελώναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. ² καὶ διεγύγνυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, “Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.” ³ Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων, ⁴ “Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὗρη αὐτό; ⁵ καὶ εὗρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, ⁶ καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. ⁷ λέγω ὑμῖν ὅτι οὕτω χαρὰ ἐσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.

⁸ “Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὗρῃ; ⁹ καὶ εὗροῦσα συγκαλεῖται

MATTHEW.

MARK.

LUKE, XV.

JOHN.

τὰς φίλας καὶ τὰς γείτονας λέγουσα,
 Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχ-
 μὴν ἣν ἀπώλεσα. ¹⁰ οὕτω, λέγω
 ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν
 ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρ-
 τωλῷ μετανοοῦντι.”

¹¹ Εἶπε δὲ, “^v Ἀνθρωπὸς τις εἶχε
 δύο υἱούς· ¹² καὶ εἶπεν ὁ νεώτερος αὐ-
 τῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ
 ἐπιβάλλον μέρος τῆς οὐσίας. καὶ
 διεῖλεν αὐτοῖς τὸν βίον. ¹³ καὶ μετ’
 οὐ πολλὰς ἡμέρας συναγαγὼν
 ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμη-
 σεν εἰς χώραν μακρὰν, καὶ ἐκεῖ
 διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν
 ἀσώτως. ¹⁴ δαπανήσαντος δὲ αὐτοῦ
 πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ
 τὴν χώραν ἐκεῖνην, καὶ αὐτὸς ἤρ-
 ξατο ὑστερεῖσθαι. ¹⁵ καὶ πορευθεὶς
 ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώ-
 ρας ἐκεῖνης· καὶ ἐπεμψεν αὐτὸν εἰς
 τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.
¹⁶ καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν
 αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον
 οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.
¹⁷ Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι
 μίσθιοι τοῦ πατρός μου περισσεύ-
 ουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλ-
 λυμαι; ¹⁸ ἀναστὰς πορεύσομαι πρὸς
 τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πά-
 τερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ
 ἐνώπιόν σου, ¹⁹ καὶ οὐκέτι εἰμὶ ἄξιος
 κληθῆναι υἱός σου· ποίησόν με ὥς
 ἓνα τῶν μισθίων σου. ²⁰ καὶ ἀνα-
 στὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ.
 ”Ετι δὲ αὐτοῦ μακρὰν ἀπέχοντος,
 εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσ-
 πλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν
 ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατε-

MATTHEW.

MARK.

LUKE, XV.

JOHN.

φίλησεν αὐτόν. ²¹ εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἡμαρτον εἰς τὸν σὺ-
 ρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι
 εἰμὶ ἄξιος κληθῆναι υἱὸς σου. ²² Εἶπε
 δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐ-
 τοῦ, Ἐξενέγκατε τὴν στολὴν τὴν
 πρώτην καὶ ἐνδύσατε αὐτόν, καὶ
 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ
 καὶ ὑποδήματα εἰς τοὺς πόδας, ²³ καὶ
 ἐνέγκαντες τὸν μόσχον τὸν σιτευ-
 τὸν θύσατε, καὶ φαγόντες εὐφραν-
 θῶμεν· ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκ-
 ρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς
 ἦν καὶ εὐρέθη. Καὶ ἤρξαντο εὐ-
 φραίνεσθαι. ²⁵ Ἦν δὲ ὁ υἱὸς αὐ-
 τοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς
 ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε
 συμφωνίας καὶ χορῶν· ²⁶ καὶ προσ-
 καλεσάμενος ἕνα τῶν παίδων αὐ-
 τοῦ ἐπυνθάνετο τί εἴη ταῦτα. ²⁷ ὁ
 δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου
 ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν
 μόσχον τὸν σιτευτὸν, ὅτι ὑγιαί-
 νοντα αὐτὸν ἀπέλαβεν. ²⁸ Ὡργίσθη
 δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ
 οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει
 αὐτόν. ²⁹ ὁ δὲ ἀποκριθεὶς εἶπε τῷ
 πατρί, Ἴδού τοσαῦτα ἔτη δουλεύω
 σοι, καὶ οὐδέποτε ἐντολήν σου παρ-
 ἦλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας
 ἔριφον, ἵνα μετὰ τῶν φίλων μου
 εὐφρανθῶ· ³⁰ ὅτε δὲ ὁ υἱὸς σου οὗ-
 τος ὁ καταφαγὼν σου τὸν βίον μετὰ
 πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν
 μόσχον τὸν σιτευτόν. ³¹ ὁ δὲ εἶπεν
 αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ
 εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν·
³² εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει,
 ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν

MATTHEW.**MARK.**

LUKE, XV, XVI.

JOHN.

καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη.”

§ 62.

XVI. Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, “Ἀνθρώπος τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὥς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. ² καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. ³ Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ⁴ ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. ⁵ Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου αὐτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; ⁶ Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου· καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πεντήκοντα. ⁷ Ἐπειτα ἐτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου· καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. ⁸ Καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν αὐτῶν εἰσι. ⁹ Καὶ γὰρ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δέξωνται

MATTHEW.**MARK.**

LUKE, XVI.

JOHN.

ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.
¹⁰ Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν
 πολλῷ πιστός ἐστι, καὶ ὁ ἐν ἐλα-
 χίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός
 ἐστιν. ¹¹ εἰ οὖν ἐν τῷ ἁδίκῳ μα-
 μωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀλη-
 θινὸν τίς ὑμῖν πιστεύσει; ¹² καὶ εἰ ἐν
 τῷ ἁλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε,
 τὸ ὑμέτερον τίς ὑμῖν δώσει; ¹³ Οὐ-
 δεὶς οὐκ ἐκείνης δύναται δυσὶ κυρίοις
 δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει
 καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς
 ἀνθέξεται καὶ τοῦ ἑτέρου καταφρο-
 νήσει. οὐ δύνασθε Θεῷ δουλεύειν
 καὶ μαμωνᾷ.”

¹⁴ Ἦκουον δὲ ταῦτα πάντα καὶ
 οἱ Φαρισαῖοι, φιλάργυροι ὑπάρ-
 χοντες, καὶ ἐξεμυκτήριζον αὐτόν.
¹⁵ καὶ εἶπεν αὐτοῖς, “Ὑμεῖς ἐστε
 οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν
 ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς
 καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
 ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ
 Θεοῦ ἐστιν. ¹⁶ Ὁ νόμος καὶ οἱ
 προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ
 βασιλεία τοῦ Θεοῦ εὐαγγελίζεται,
 καὶ πᾶς εἰς αὐτὴν βιάζεται. ¹⁷ Εὐ-
 κοπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ
 τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν
 κεράλαν πεσεῖν. ¹⁸ Πᾶς ὁ ἀπολύων
 τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἐτέ-
 ραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυ-
 μένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

¹⁹ “Ἀνθρωπος δὲ τις ἦν πλούσιος
 καὶ ἐνεδιδύσκετο πορφύραν καὶ
 βύσσον, εὐφραυνόμενος καθ’ ἡμέ-
 ραν λαμπρῶς. ²⁰ πτωχὸς δὲ τις ἦν
 ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς
 τὸν πυλῶνα αὐτοῦ ἡλκωμένος ²¹ καὶ

MATTHEW.**MARK.**

LUKE, XVI, XVII.

JOHN.

Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἕαν τις ἐκ νεκρῶν ἀναστῇ πεισθῇσονται.”

§ 63.

XVII. Εἶπε δὲ πρὸς τοὺς μαθητὰς, “Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι’ οὗ ἔρχεται. ² λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων. ³ προσέχετε ἑαυτοῖς. ἕαν δὲ ἁμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἕαν μετανοήσῃ, ἄφες αὐτῷ. ⁴ καὶ ἕαν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς σὲ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σὲ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.”

⁵ Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, “Πρόσθες ἡμῖν πίστιν.” ⁶ Εἶπε δὲ ὁ Κύριος, “Εἰ εἴχετε πίστιν ὥς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. ⁷ Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως, Παρελθὼν ἀνάπεσαι, ⁸ ἀλλ’ οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίνω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; ⁹ Μὴ χάριν ἔχει τῷ δούλῳ ἐκέλευ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ. ¹⁰ οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὅτι ὁ ὠφείλομεν ποιῆσαι πεποιθήκαμεν.”

MATTHEW.

MARK.

§ 64.

¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. ¹⁸ ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. ¹⁹ καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ²⁰ ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ. Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. ²¹ εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, “Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. ²² ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν δώσει σοι ὁ Θεός.” ²³ Ἀέγει αὐτῇ ὁ Ἰησοῦς, “Ἀναστήσεται ὁ ἀδελφός σου.” ²⁴ Ἀέγει αὐτῷ Μάρθα, “Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.” ²⁵ Εἶπεν αὐτῇ ὁ Ἰησοῦς, “Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται. ²⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;” ²⁷ Ἀέγει αὐτῷ, “Ναί, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.” ²⁸ Καὶ ταῦτα εἰπούσα ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα εἰπούσα, “Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε.” ²⁹ Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. ³⁰ οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ’ ἦν ἐν τῷ τόπῳ

MATTHEW.

MARK.

LUKE.

JOHN, XI.

ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.
³¹ οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐ-
 τῆς ἐν τῇ οἰκίᾳ καὶ παραθυμού-
 μενοι αὐτήν, ἰδόντες τὴν Μαρίαν
 ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν,
 ἠκολούθησαν αὐτῇ, λέγοντες “Ὅτι
 ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ
 ἐκεῖ.” ³² Ἡ οὖν Μαρία ὡς ἦλθεν
 ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν
 ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέ-
 γουσα αὐτῷ, “Κύριε, εἰ ἦς ὧδε,
 οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.”
³³ Ἰησοῦς οὖν ὡς εἶδεν αὐτήν
 κλαίουσαν, καὶ τοὺς συνελθόντας
 αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβρι-
 μήσατο τῷ πνεύματι καὶ ἐτάραξεν
 ἑαυτὸν, ³⁴ καὶ εἶπε, “Ποῦ τεθείκατε
 αὐτόν;” Λέγουσιν αὐτῷ, “Κύριε,
 ἔρχου καὶ ἴδε.” ³⁵ Ἐδάκρυσεν ὁ
 Ἰησοῦς. ³⁶ ἔλεγον οὖν οἱ Ἰουδαῖοι,
 “Ἰδε πῶς ἐφίλει αὐτόν.” ³⁷ Τινὲς
 δὲ ἐξ αὐτῶν εἶπον, “Οὐκ ἡδύνατο
 οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
 τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος
 μὴ ἀποθάνῃ;” ³⁸ Ἰησοῦς οὖν πάλιν
 ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς
 τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ
 λίθος ἐπέκειτο ἐπ' αὐτῷ. ³⁹ λέγει
 ὁ Ἰησοῦς, “Ἄρατε τὸν λίθον.”
 Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθυνη-
 κότες Μάρθα, “Κύριε, ἥδη ὄζει
 τεταρταῖος γάρ ἐστι.” ⁴⁰ Λέγει
 αὐτῇ ὁ Ἰησοῦς, “Οὐκ εἰπὸν σοι
 ὅτι ἐὰν πιστεύσῃς, ὅψει τὴν δόξαν
 τοῦ Θεοῦ;” ⁴¹ Ἦραν οὖν τὸν λίθον,
 οὗ ἦν ὁ τεθυνηκὼς κείμενος. Ὁ δὲ
 Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω
 καὶ εἶπε, “Πάτερ, εὐχαριστῶ σοι
 ὅτι ἤκουσάς μου. ⁴² ἐγὼ δὲ ᾔδειν

MATTHEW.**MARK.**

LUKE.

JOHN, XI.

ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.” ⁴³ Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε, “Λάζαρε, δεῦρο ἔξω.” ⁴⁴ Καὶ ἐξῆλθεν ὁ τεθυνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, “Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν.”

⁴⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. ⁴⁶ τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. ⁴⁷ συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, “Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. ⁴⁸ ἔὰν ἀφώμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.” ⁴⁹ Εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, “Ὑμεῖς οὐκ οἴδατε οὐδὲν, ⁵⁰ οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.” ⁵¹ Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου προεφῆτευσεν ὅτι ἐμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, ⁵² καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. ⁵³ ἀπ’

MATTHEW.

MARK.

•

LUKE, XVII.

JOHN, XI.

ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

⁵⁴ Ἰησοῦς οὖν οὐκ ἔτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

§ 65.

⁵⁵ Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. ⁵⁶ ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, “Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;” ⁵⁷ Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν ἵνα, ἐάν τις γνῶ ποῦ ἔστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

¹¹ Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας· ¹² καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν· ¹³ καὶ αὐτοὶ ἤραν φωνὴν λέγοντες, “Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.” ¹⁴ Καὶ ἰδὼν εἶπεν αὐτοῖς, “Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι.” Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν. ¹⁵ εἰς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν, ¹⁶ καὶ ἔπεσεν ἐπὶ πρὸσωπον παρὰ τοὺς

MATTHEW.

MARK.

•

LUKE, XVII.

JOHN.

πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεΐτης. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; ¹⁸ οὐχὶ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;” ¹⁹ Καὶ εἶπεν αὐτῷ, “Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.”

²⁰ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, “Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, ²¹ οὐδὲ ἐροῦσιν, Ἴδου ὧδε, ἢ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.” ²² Εἶπε δὲ πρὸς τοὺς μαθητὰς, “Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. ²³ καὶ ἐροῦσιν ὑμῖν, Ἴδου ὧδε, ἢ, ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε. ²⁴ ὥσπερ γὰρ ἡ ἀστραπὴ ἢ ἀστράπτουσα ἐκ τῆς ὑπ’ οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. ²⁵ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ²⁶ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· ²⁷ ἥσθιον, ἔπινον, ἐγάμμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. ²⁸ ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἥσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον,

MATTHEW.**MARK.**

LUKE, XVII, XVIII.

JOHN.

ῥηκοδόμουν· ²⁹ ἡ δὲ ἡμέρα ἐξηλθε
 Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ
 θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν
 πάντας· ³⁰ κατὰ ταῦτα ἔσται ἡ
 ἡμέρα ὃς υἱὸς τοῦ ἀνθρώπου ἀποκα-
 λύπεται. ³¹ ἐν ἐκείνῃ τῇ ἡμέρᾳ,
 ὃς ἔσται ἐπὶ τοῦ θώματος καὶ τὰ
 σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ κατα-
 βάτω ἄραι αὐτά· καὶ ὃ ἐν τῷ ἀγρῷ
 ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ
 ὀπίσω. ³² μνημονεύετε τῆς γυναι-
 κὸς Λῶτ. ³³ ὃς ἐὰν ζητήσῃ τὴν
 ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐ-
 τήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν,
 ζωογονήσει αὐτήν. ³⁴ λέγω ὑμῖν,
 ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ
 κλῆνης μιᾶς· ὃ εἰς παραληφθήσεται
 καὶ ὁ ἕτερος ἀφεθήσεται· ³⁵ δύο
 ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ
 μία παραληφθήσεται καὶ ἡ ἑτέρα
 ἀφεθήσεται.” ³⁶ Καὶ ἀποκριθέντες
 λέγουσιν αὐτῷ, “Ποῦ, κύριε;” Ὁ
 δὲ εἶπεν αὐτοῖς, “Ὅπου τὸ σῶμα,
 ἐκεῖ συναχθήσονται οἱ ἅετοί.”

XVIII. Ἐλεγε δὲ καὶ παραβολὴν
 αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσ-
 εὔχεσθαι καὶ μὴ ἐκκακεῖν, ² λέγων,
 “Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν
 Θεὸν μὴ φοβούμενος καὶ ἀνθρώπον
 μὴ ἐντρέπόμενος. ³ χήρα δὲ ἦν ἐν
 τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς
 αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ
 τοῦ ἀντιδίκου μου. ⁴ Καὶ οὐκ ἠθέ-
 λησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα
 εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν
 οὐ φοβοῦμαι καὶ ἀνθρώπον οὐκ
 ἐντρέπομαι, ⁵ διὰ γε τὸ παρέχειν μοι
 κόπον τὴν χήραν ταύτην ἐκδικήσω
 αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη

MATTHEW, XIX.

MARK, X.

§ 66.

³ Καὶ προσῆλθον αὐτῷ οἱ Φαρι-
σαῖοι πειράζοντες αὐτὸν καὶ λέ-

² Καὶ προσελθόντες οἱ Φαρισαῖοι
ἐπηρώτησαν αὐτὸν εἰ ἔξεστιν ἀνδρὶ

LUKE, XVIII.

JOHN.

ὑπωπιάζη με.” ⁶ Εἶπε δὲ ὁ Κύριος,
 “Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας
 λέγει· ⁷ ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ
 τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ
 τῶν βοώντων πρὸς αὐτὸν ἡμέρας
 καὶ νυκτὸς, καὶ μακροθυμῶν ἐκ’
 αὐτοῖς; ⁸ λέγω ὑμῖν ὅτι ποιήσῃ
 τὴν ἐκδίκησιν αὐτῶν ἐν τάχει.
 πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν
 ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς
 γῆς;”

⁹ Εἶπε δὲ καὶ πρὸς τινὰς τοὺς
 πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶ
 δίκαιοι, καὶ ἐξουθενοῦντας τοὺς
 λοιποὺς, τὴν παραβολὴν ταύτην·
¹⁰ “Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ
 ἱερὸν προσεύξασθαι, ὁ εἰς Φαρι-
 σαῖος καὶ ὁ ἕτερος τελώνης. ¹¹ ὁ
 Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν
 ταῦτα προσήχετο, ‘Ὁ Θεὸς, εὐχα-
 ριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ
 λοιποὶ τῶν ἀνθρώπων, ἄρπαγες,
 ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ
 τελώνης· ¹² νηστεύω δις τοῦ σαβ-
 βάτου, ἀποδεκατῶ πάντα ὅσα κτῶ-
 μαι. ¹³ Καὶ ὁ τελώνης μακρόθεν
 ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλ-
 μοὺς εἰς τὸν οὐρανὸν ἐπᾶραι, ἀλλ’
 ἐτυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων,
 ‘Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρ-
 τωλῷ. ¹⁴ Λέγω ὑμῖν, κατέβη οὗτος
 δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ,
 ἢ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν
 ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυ-
 τὸν ὑψωθήσεται.”

MATTHEW, XIX.

γοντες αὐτῷ, “Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;” ⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς, ⁵ καὶ εἶπεν, ‘Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;’ ⁶ ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.” ⁷ Λέγουσιν αὐτῷ, “Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίον καὶ ἀπολῦσαι αὐτήν;” ⁸ Λέγει αὐτοῖς, “Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτω. ⁹ λέγω δὲ ὑμῖν ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.”

¹⁰ Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσαι.” ¹¹ Ὁ δὲ εἶπεν αὐτοῖς, “Οὐ πάντες χωροῦσι τὸν λόγον τούτον, ἀλλ’ οἷς δέδοται. ¹² εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.”

MARK, X.

γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Τί ὑμῖν ἐνετείλατο Μωσῆς;” ³ Οἱ δὲ εἶπον, “Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίον γράψαι καὶ ἀπολῦσαι.” ⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ⁵ ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς ὁ Θεός· ⁶ ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, ⁷ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. ⁸ ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.” ⁹ Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. ¹⁰ καὶ λέγει αὐτοῖς, “Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ’ αὐτήν· ¹¹ καὶ ἂν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.”

LUKE.

JOHN.

MATTHEW, XIX.

¹³ Τότε προσηνέχθη αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξεται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς· ¹⁴ ὁ δὲ Ἰησοῦς εἶπεν, “Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.” ¹⁵ Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν.

MARK, X.

¹³ Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ἀψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. ¹⁴ Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, “Ἀφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ· ¹⁵ ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παῖδion, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.” ¹⁶ Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ’ αὐτὰ ὑψόλογει αὐτά.

§ 67.

¹⁶ Καὶ ἰδοὺ εἰς προσελθὼν εἶπεν αὐτῷ, “Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον;” ¹⁷ Ὁ δὲ εἶπεν αὐτῷ, “Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.” ¹⁸ Λέγει αὐτῷ, “Ποίας;” Ὁ δὲ Ἰησοῦς εἶπε, “Τὸ οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· ¹⁹ τίμα τὸν πατέρα σου καὶ τὴν μητέρα· καὶ, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” ²⁰ Λέγει αὐτῷ ὁ νεανίσκος, “Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;” ²¹ Ἐφη αὐτῷ ὁ Ἰησοῦς, “Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι.” ²² Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γουνυπετήσας αὐτὸν ἐπρωῶτα αὐτόν, “Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;” ¹⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός. ¹⁹ τὰς ἐντολάς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· μὴ ἀποστερήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα.” ²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, “Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.” ²¹ Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, “Ἐν σοι ὑστερεῖ· ὑπάγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι ἄρας τὸν σταυρόν.” ²² Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.

LUKE, XVIII.

JOHN.

¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁶ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, “Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁷ ἅμην λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.”

§ 67.

¹⁸ Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, “Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;” ¹⁹ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, “Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεός. ²⁰ τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.” ²¹ Ὁ δὲ εἶπε, “Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.” ²² Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, “Ἐτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.” ²³ Ὁ δὲ ἀκούσας ταῦτα περιλυπὸς ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

MATTHEW, XIX.

²³ Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, “ Ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. ²⁴ πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.” ²⁵ Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, “ Τίς ἄρα δύναται σωθῆναι;” ²⁶ Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “ Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατὰ ἐστι.”

²⁷ Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, “ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;” ²⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “ Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ²⁹ καὶ πᾶς ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. ³⁰ πολλοὶ δὲ ἔσονται πρῶτοι τοῖς ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

MARK, X.

²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, “ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.” ²⁴ Οἱ δὲ μαθηταὶ ἔθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, “ Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν; ²⁵ εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.” ²⁶ Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, “ Καὶ τίς δύναται σωθῆναι;” ²⁷ Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, “ Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατὰ ἐστι παρὰ τῷ Θεῷ.”

²⁸ Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, “ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι.” ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “ Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ³⁰ ἔαν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. ³¹ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.”

LUKE, XVIII.

JOHN.

²⁴ Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περι-
 λυπον γενόμενον εἶπε, “ Πῶς δυ-
 σκόλως οἱ τὰ χρήματα ἔχοντες εἰσε-
 λεύσονται εἰς τὴν βασιλείαν τοῦ
 Θεοῦ. ²⁵ Εὐκοπώτερον γάρ ἐστι
 κάμηλον διὰ τρυμαλιᾶς ῥαφίδος
 εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βα-
 σιλείαν τοῦ Θεοῦ εἰσελθεῖν.” ²⁶ Εἴ-
 πον δὲ οἱ ἀκούσαντες, “ Καὶ τίς
 δύναται σωθῆναι;” ²⁷ Ὁ δὲ εἶπε,
 “ Τὰ ἀδύνατα παρὰ ἀνθρώποις δυ-
 νατά ἐστι παρὰ τῷ Θεῷ.”

²⁸ Εἶπε δὲ ὁ Πέτρος, “ Ἰδοὺ ἡμεῖς
 ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν
 σοι.” ²⁹ Ὁ δὲ εἶπεν αὐτοῖς, “ Ἀμὴν
 λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφή-
 κεν οἰκίαν ἢ γονεῖς ἢ ἀδελφοὺς ἢ
 γυναῖκα ἢ τέκνα ἕνεκεν τῆς βασι-
 λείας τοῦ Θεοῦ, ³⁰ ὃς οὐ μὴ ἀπο-
 λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ
 τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
 ζωὴν αἰώνιον.”

MATTHEW, XX.

MARK.

XX. Ὅμοια γάρ ἐστιν ἡ βασι-
 λεία τῶν οὐρανῶν ἀνθρώπῳ οἰκο-
 δεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτ
 μισθώσασθαι ἐργάτας εἰς τὸν ἀμπε-
 λῶνα αὐτοῦ. ² συμφωνήσας δὲ
 μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν
 ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν
 ἀμπελῶνα αὐτοῦ. ³ Καὶ ἐξελθὼν
 περὶ τὴν τρίτην ὥραν εἶδεν ἄλλους
 ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·
⁴ καὶ λέγει αὐτοῖς, Ὑπάγετε καὶ
 ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν
 ᾖ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλ-
 θον. ⁵ Πάλιν ἐξελθὼν περὶ ἑκ-
 τὴν καὶ ἑννάτην ὥραν ἐποίησεν
 ὡσαύτως. ⁶ Περὶ δὲ τὴν ἐνδεκάτην
 ὥραν ἐξελθὼν εὗρεν ἄλλους ἐστῶτας
 ἀργούς, καὶ λέγει αὐτοῖς, Τί ὥδε
 ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
⁷ λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς
 ἐμισθώσατο. λέγει αὐτοῖς, Ὑπά-
 γετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,
 καὶ ὁ ἐὰν ᾖ δίκαιον λήψεσθε.
⁸ Ὁ ψίλας δὲ γενομένης λέγει ὁ
 κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ
 αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ
 ἀπόδυσ αὐτοῖς τὸν μισθόν, ἀρξά-
 μενος ἀπὸ τῶν ἐσχάτων ἕως τῶν
 πρώτων. ⁹ καὶ ἐλθόντες οἱ περὶ
 τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ
 δηνάριον. ¹⁰ ἐλθόντες δὲ οἱ πρῶτοι
 ἐνόμισαν ὅτι πλεονα λήψονται·
 καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.
¹¹ λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ
 οἰκοδεσπότου, ¹² λέγοντες, Ὅτι οὗτοι
 οἱ ἔσχατοι μίαν ὥραν ἐποίησαν,
 καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς
 βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ
 τὸν καύσωνα. ¹³ ὁ δὲ ἀποκριθεὶς

LUKE.

JOHN.

MATTHEW, XX.

MARK, X.

εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ¹⁴ ἄρον τὸ σὸν καὶ ὑπάγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ ἢ οὐκ ἐξεστὶ μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; ¹⁶ οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.”

§ 68.

¹⁷ Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, ¹⁸ “Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖζει καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.”

²⁰ Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. ²¹ ὁ δὲ εἶπεν αὐτῇ, “Τί θέλεις;” Λέγει αὐτῷ, “Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων ἐν τῇ βασιλείᾳ σου.” ²² Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Οὐκ

³² Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς· καὶ ἔθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, ³³ “Ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, ³⁴ καὶ ἐμπαΐξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενύσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.”

³⁵ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες, “Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσῃς ἡμῖν.” ³⁶ ὁ δὲ εἶπεν αὐτοῖς, “Τί θέλετε ποιῆσαι με ὑμῖν;” ³⁷ Οἱ δὲ εἶπον αὐτῷ, “Δός ἡμῖν ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.”

§ 68.

³¹ Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτοὺς, “Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. ³² παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, ³³ καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.” ³⁴ Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

MATTHEW, XX.

οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;” Λέγουσιν αὐτῷ, “Δυνάμεθα.” ²³ Καὶ λέγει αὐτοῖς, “Τὸ μὲν ποτήριόν μου πῖεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαί ἐκ δεξιῶν μου καὶ ἐξ ἐκωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.” ²⁴ Καὶ ἀκούσαντες οἱ δέκα ἡγανάκησαν περὶ τῶν δύο ἀδελφῶν. ²⁵ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, “Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. ²⁶ οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος·” ²⁷ καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος·” ²⁸ ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”

MARK, X.

³⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;” ³⁹ Οἱ δὲ εἶπον αὐτῷ, “Δυνάμεθα.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πῖεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε·” ⁴⁰ τὸ δὲ καθίσαί ἐκ δεξιῶν μου καὶ ἐξ ἐκωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.” ⁴¹ Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. ⁴² ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, “Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. ⁴³ οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν·” ⁴⁴ καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος·” ⁴⁵ καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”

§ 69.

²⁹ Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς. ³⁰ καὶ ἰδὼν δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραζαν λέγοντες, “Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβὶδ.” ³¹ Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἐκραζον λέγοντες, “Ἐλέησον

⁴⁶ Καὶ ἔρχονται εἰς Ἰεριχῶ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. ⁴⁷ καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, “Ὁ υἱὸς Δαβὶδ Ἰησοῦ, ἐλέησόν με.” ⁴⁸ Καὶ ἐπετίμων αὐτῷ

LUKE, XVIII.

JOHN.

§ 69.

³⁵ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὰ, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν, ³⁶ ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο. ³⁷ ἀπήγγειλαν δὲ αὐτῷ, “Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.” ³⁸ Καὶ ἐβόησε λέγων, “Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέησόν με.” ³⁹ Καὶ οἱ προάγοντες

MATTHEW, XX.

ἡμᾶς, κύριε, υἱὸς Δαβὶδ.” ³² Καὶ
στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς
καὶ εἶπε, “Τί θέλετε ποιήσω ὑμῖν;”
³³ Λέγουσιν αὐτῷ, “Κύριε, ἵνα
ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.”
³⁴ Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς
ᾤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ
εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλ-
μοί, καὶ ἠκολούθησαν αὐτῷ.

MARK, X.

πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ
μᾶλλον ἔκραζεν, “Υἱὲ Δαβὶδ, ἐλέη-
σόν με.” ⁴⁹ Καὶ στὰς ὁ Ἰησοῦς
εἶπεν αὐτὸν φωνηθῆναι· καὶ φω-
νοῦσι· τὸν τυφλόν, λέγοντες αὐτῷ,
“Θάρσει, ἔγειραι, φωνεῖ σε.” ⁵⁰ Ὁ
δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀνα-
στὰς ἦλθε πρὸς τὸν Ἰησοῦν· ⁵¹ καὶ
ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς,
“Τί θέλεις ποιήσω σοι;” Ὁ δὲ
τυφλὸς εἶπεν αὐτῷ, “Ῥαββουὶ, ἵνα
ἀναβλέψω.” ⁵² Ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ, “Ὑπαγε, ἡ πίστις σου σέ-
σωκέ σε.” Καὶ εὐθέως ἀνέβλεψε,
καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

LUKE, XVIII, XIX.

JOHN.

ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, “Τίε Δαβίδ, ἐλέησόν με.” ⁴⁰ Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν ⁴¹ λέγων, “Τί σοι θέλεις ποιήσω;” Ὁ δὲ εἶπε, “Κύριε, ἵνα ἀναβλέψω.” ⁴² Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, “Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.” ⁴³ Καὶ παρὰ ραχὴν ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχά· ² καὶ ἰδὼν, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος· ³ καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. ⁴ καὶ προδραμῶν ἐμπροσθεν ἀνέβη ἐπὶ συκομωραίων, ἵνα ἴδῃ αὐτόν· ὅτι δι’ ἐκείνης ἤμελλε διέρχεσθαι. ⁵ καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν, “Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.” ⁶ Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. ⁷ καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, “Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.” ⁸ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, “Ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.”

MATTHEW.

MARK.

LUKE, XIX.

JOHN.

⁹ Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς,
 “Ὅτι σήμερον σωτηρία τῷ οἴκῳ
 τούτῳ ἐγένετο, καθότι καὶ αὐτὸς
 υἱὸς Ἀβραάμ ἐστιν· ¹⁰ ἦλθε γὰρ ὁ
 υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶ-
 σαι τὸ ἀπολωλός.”

¹¹ Ἀκούοντων δὲ αὐτῶν ταῦτα
 προσθεὶς εἶπε παραβολὴν, διὰ τὸ
 ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ
 δοκεῖν αὐτοῖς ὅτι παραχρῆμα μέλ-
 λει ἡ βασιλεία τοῦ Θεοῦ ἀναφαί-
 νεσθαι· ¹² εἶπεν οὖν, “Ἀνθρωπὸς
 τις εὐγεῖης ἐπορεύθη εἰς χώραν
 μακρὰν, λαβεῖν ἐαυτῷ βασιλείαν
 καὶ ὑποστρέψαι· ¹³ καλέσας δὲ
 δέκα δούλους ἐαυτοῦ ἔδωκεν αὐτοῖς
 δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς,
 Πραγματεύσασθε ἕως ἔρχομαι· ¹⁴ Οἱ
 δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν,
 καὶ ἀπέστειλαν πρεσβείαν ὀπίσω
 αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον
 βασιλεῦσαι ἐφ’ ἡμᾶς· ¹⁵ Καὶ ἐγέν-
 ετο ἐν τῷ ἐπανελθεῖν αὐτὸν λα-
 βόντα τὴν βασιλείαν, καὶ εἶπε
 φωνηθῆναι αὐτῷ τοὺς δούλους τού-
 τους οἱς ἔδωκε τὸ ἀργύριον, ἵνα γινῶ
 τίς τί διεπραγματεύσατο· ¹⁶ παρ-
 εγένετο δὲ ὁ πρῶτος λέγων, Κύριε,
 ἡ μνᾶ σου προσεირγάσατο δέκα μνᾶς·
¹⁷ Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε·
 ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι
 ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων·
¹⁸ Καὶ ἦλθεν ὁ δεύτερος λέγων,
 Κύριε, ἡ μνᾶ σου ἐποίησε πέντε
 μνᾶς· ¹⁹ Εἶπε δὲ καὶ τούτῳ, Καὶ
 σὺ γίνου ἐπάνω πέντε πόλεων·
²⁰ Καὶ ἕτερος ἦλθε λέγων, Κύριε,
 ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμέ-
 νην ἐν σουδαρίῳ· ²¹ ἐφοβούμενη γάρ

MATTHEW, XXVI.

MARK, XIV.

§ 70.

⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, ⁷ προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμον, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.

³ Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

LUKE, XIX.

JOHN, XII.

σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἵ-
 ρεις δ' οὐκ ἔθηκας καὶ θερίζεις δ' οὐκ
 ἔσπειρας. ²² Λέγει δὲ αὐτῷ, Ἐκ
 τοῦ στόματός σου κρινῶ σε, πονηρὲ
 δοῦλε. ἦδεις ὅτι ἐγὼ ἄνθρωπος
 αὐστηρὸς εἰμι, αἵρων δ' οὐκ ἔθηκα
 καὶ θερίζων δ' οὐκ ἔσπειρα· ²³ καὶ
 διατί οὐκ ἔδωκας τὸ ἀργύριόν μου
 ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν
 σὺν τόκῳ ἂν ἔπραξα αὐτό; ²⁴ Καὶ
 τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ'
 αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς
 δέκα μνᾶς ἔχοντι ²⁵ (καὶ εἶπον αὐτῷ,
 Κύριε, ἔχει δέκα μνᾶς)· ²⁶ λέγω
 γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθή-
 σεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ
 ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ²⁷ Πλὴν
 τοὺς ἐχθροὺς μου ἐκείνους τοὺς μὴ
 θελήσαντάς με βασιλεῦσαι ἐπ' αὐ-
 τοὺς ἀγάγετε ὧδε, καὶ κατασφάξατε
 ἐμπροσθέν μου."

²⁸ Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμ-
 προσθεν ἀναβαίνων εἰς Ἱεροσό-
 λυμα.

§ 70.

XII. Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμέ-
 ρων τοῦ πάσχα ἦλθεν εἰς Βηθανίαν,
 ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν
 ἤγειρεν ἐκ νεκρῶν. ² ἐποίησαν οὖν
 αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διη-
 κόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν
 συνανακειμένων αὐτῷ. ³ Ἡ οὖν
 Μαρία λαβοῦσα λίτραν μύρου νάρ-
 δου πιστικῆς πολυτίμου ἠλείψε
 τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε
 ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ·
 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς
 τοῦ μύρου.

MATTHEW, XXVI, XXI.

⁸ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες, “Εἰς τί ἡ ἀπώλεια αὕτη; ⁹ ἡδύνατο γὰρ τοῦτο τὸ μύρον παραθῆναι πολλοῦ καὶ δοθῆναι τοῖς πτωχοῖς.” ¹⁰ Γινὸς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ· ¹¹ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. ¹² βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ¹³ ἄμην λέγω ὑμῖν, ὅπου ἔαν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.”

MARK XIV, XI.

⁴ Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἐαυτοὺς καὶ λέγοντες, “Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; ⁵ ἡδύνατο γὰρ τοῦτο παραθῆναι ἐπὶ τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς.” καὶ ἐνεβριμῶντο αὐτῇ. ⁶ Ὁ δὲ Ἰησοῦς εἶπεν, “Ἀφετε αὐτήν· τί αὕτη κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ. ⁷ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ⁸ ὁ εἶχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. ⁹ ἄμην λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.”

§ 71.

XXI. Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν Ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητάς, ² λέγων αὐτοῖς, “Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ’ αὐτῆς· λύσαντες ἀγάγετέ μοι. ³ καὶ ἔαν τις ὑμῖν εἴπῃ τι,

XI. Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῖς ² καὶ λέγει αὐτοῖς, “Ἔπαύετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ’ ὃν σὺ δεῖς ἀνθρώπων κεκάθικε· λύσαντες

LUKE, XIX.

JOHN, XII.

⁴ Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης ὁ μέλλων αὐτὸν παραδιδόναι, ⁵ “Δι-
ατί τοῦτο τὸ μύρον οὐκ ἐπράθη
τριακοσίων δηναρίων καὶ ἐδόθη
πτωχοῖς;” ⁶ Εἶπε δὲ τοῦτο, οὐχ ὅτι
περὶ τῶν πτωχῶν ἐμελεν αὐτῷ,
ἀλλ’ ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσ-
σόκομον εἶχε καὶ τὰ βαλλόμενα
ἐβάσταζεν. ⁷ Εἶπεν οὖν ὁ Ἰησοῦς,
“Ἄφες αὐτήν· εἰς τὴν ἡμέραν
τοῦ ἐνταφιασμοῦ μου τετήρηκεν
αὐτό. ⁸ τοὺς πτωχοὺς γὰρ πάντοτε
ἔχετε μεθ’ ἐαυτῶν, ἐμὲ δὲ οὐ πάν-
τοτε ἔχετε.”

⁹ Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν
Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον
οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ’ ἵνα
καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἡγείρεν
ἐκ νεκρῶν. ¹⁰ ἐβουλευσάντο δὲ οἱ
ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀπο-
κτείνωσιν· ¹¹ ὅτι πολλοὶ δι’ αὐτὸν
ἐπίηγον τῶν Ἰουδαίων καὶ ἐπίστευον
εἰς τὸν Ἰησοῦν.

§ 71.

²⁹ Καὶ ἐγένετο ὡς ἤγγισεν εἰς
Βηθθαγὰ καὶ Βηθανίαν, πρὸς τὸ
ὄρος τὸ καλούμενον Ἑλαιῶν, ἀπέ-
στειλε δύο τῶν μαθητῶν αὐτοῦ ³⁰ εἰ-
πὼν, “Ὑπάγετε εἰς τὴν κατέναντι
κώμην, ἐν ᾗ εἰσπορευόμενοι εὕρη-
σετε πῶλον δεδεμένον, ἐφ’ ὃν οὐ-
δεὶς πώποτε ἀνθρώπων ἐκάθισε·
λύσαντες αὐτὸν ἀγάγετε. ³¹ καὶ

¹² Τῇ ἐπαύριον ὄχλος πολὺς ὁ
ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαστες
ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσό-
λυμα, ¹³ ἔλαβον τὰ βατὰ τῶν φοι-
νίκων καὶ ἐξῆλθον εἰς ὑπάντησιν
αὐτῷ, καὶ ἔκραζον, “Ὡσαννά· εὐ-
λογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.”
¹⁴ Εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον ἐκά-

MATTHEW, XXI.

ἐρεῖτε "Ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς." ⁴ Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, ⁵ "Εἰπατε τῇ θυγατρὶ Σιών, Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρᾶς καὶ ἐπιβεβηκὼς ἐπὶ ὄνου καὶ πῶλον υἱὸν ὑποζυγίου." ⁶ Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. ⁸ ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώνουν ἐν τῇ ὁδῷ. ⁹ οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, "Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις."

¹⁰ Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις λέγουσα, "Τίς ἐστιν οὗτος;" ¹¹ Οἱ δὲ ὄχλοι ἔλεγον, "Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας."

MARK, XI.

αὐτὸν ἀγάγετε· ³ καὶ ἰάν τις ὑμῶν εἶπη, Τί ποιεῖτε τοῦτο; εἶπατε, "Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὡς." ⁴ Ἀπηλθόν δὲ καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. ⁵ καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, "Τί ποιεῖτε λύοντες τὸν πῶλον;" ⁶ Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετελιατο ὁ Ἰησοῦς· καὶ ἀφήκαν αὐτούς. ⁷ καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. ⁸ πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώνουν εἰς τὴν ὁδόν· ⁹ καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, "Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· τοῦ πατρὸς ἡμῶν Δαβὶδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις." ¹¹ Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἔξῃλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

LUKE, XIX.

ἐὰν τις ὑμᾶς ἐρωτῇ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, "Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει." ³² Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· ³³ λυόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, "Τί λύετε τὸν πῶλον;" ³⁴ Οἱ δὲ εἶπον, "Ὁ Κύριος αὐτοῦ χρεῖαν ἔχει." ³⁵ Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπὶ-ρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν· ³⁶ πορευομένου δὲ αὐτοῦ ὑπεστρώ-νουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁷ Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, ³⁸ λέγοντες, "Εὐ-λογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις." ³⁹ Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶ-πον πρὸς αὐτὸν, "Διδάσκαλε, ἐπι-τίμησον τοῖς μαθηταῖς σου." ⁴⁰ Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, "Λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται." ⁴¹ Καὶ ὡς ἤγ-γισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ, ⁴² λέγων, "Ὅτι εἰ ἔγνως καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύ-βη ἀπὸ ὀφθαλμῶν σου· ⁴³ ὅτι ἤξου-σιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περι-κυκλώσουσί σε καὶ συνέξουσί σε πάντοθεν, ⁴⁴ καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφή-

JOHN, XII.

θισεν ἐπ' αὐτὸ, καθὼς ἐστι γε-γραμμένον, ¹⁵ 'Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου.' ¹⁶ ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰη-σοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. ¹⁷ Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν· ¹⁸ διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. ¹⁹ οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτοὺς, "Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; Ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν."

MATTHEW, XXI.

MARK, XI.

¹² Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότεράς. ¹³ καὶ λέγει αὐτοῖς, “Γέγραπται, ‘Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται’ ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.”

¹⁴ Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. ¹⁵ Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, “Ὡσαννὰ τῷ νίῳ Δαβὶδ,” ἠγανάκτησαν, ¹⁶ καὶ εἶπον αὐτῷ, “Ἀκούεις τί οὗτοι λέγουσιν;” Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, “Ναί· οὐδέποτε ἀνέγνωτε, ‘Ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;’” ¹⁷ καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν

¹² Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείρασσε, ¹³ καὶ ἰδὼν συκὴν μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἕρα εὐρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. ¹⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, “Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι.” Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. ¹⁵ Καὶ ἔρχονται εἰς Ἱεροσόλυμα.

Καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότεράς κατέστρεψε· ¹⁶ καὶ οἱ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ· ¹⁷ καὶ ἐδίδασκε λέγων αὐτοῖς, “Οὐ γέγραπται, ‘Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται’ πᾶσι τοῖς ἔθνεσιν;” ὑμεῖς δὲ ἐποφύσατε αὐτὸν σπήλαιον ληστῶν.”

¹⁸ Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐν τῇ διδαχῇ αὐτοῦ.

¹⁹ Καὶ ὅτε ὄψε ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

LUKE, XIX.

JOHN.

σουσω ἐν σοὶ λίθον ἐπὶ λίθῳ, ἅνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.”

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, ⁴⁶ λέγων αὐτοῖς, “Γέγραπται, ‘Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν·’ ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.”

⁴⁷ Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· ⁴⁸ καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

MATTHEW, XXI.

MARK, XI.

ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ἠύλισθη ἐκεῖ.

¹⁸ Πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπέειπας· ¹⁹ καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, “Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα.” Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

²⁰ Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, “Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;” ²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἄμην λέγω ὑμῖν, ἐὰν ἐχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἰπите, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·” ²² καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψετε.

²⁰ Καὶ πρῶτ' παραπορευόμενοι εἰδοντὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν· ²¹ καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, “Ραββί, ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται.” ²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, “Ἐχετε πίστιν Θεοῦ·” ²³ ἄμην γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἔαν εἴπῃ. ²⁴ διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ²⁵ Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴτι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν· ²⁶ εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

§ 72.

²⁰ Ἦσαν δέ τινες Ἕλληνες ἐκ
τῶν ἀναβαινόντων ἵνα προσκυνή-
σωσι ἐν τῇ ἑορτῇ· ²¹ οὗτοι οὖν
προσῆλθον Φίλιππ τῷ ἀπὸ Βηθ-
σαιᾶ τῆς Γαλιλαίας, καὶ ἠρώτων

MATTHEW.

MARK.

LUKE.

JOHN, XII.

αὐτὸν λέγοντες, “Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.” ²³ Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. ²³ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, “Ἐλθὺνθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει. ²⁵ ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ²⁶ ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου εἰμι ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.” *

²⁷ “Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην· ²⁸ πάτερ, δόξασόν σου τὸ ὄνομα.” Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, “Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.” ²⁹ Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι. ἄλλοι ἔλεγον, “Ἄγγελος αὐτῷ λελάληκεν.” ³⁰ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, “Οὐ δι’ ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι’ ὑμᾶς. ³¹ νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλήθησεται ἔξω· ³² καὶ ἐγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.” ³³ Τοῦτο δὲ ἔλεγε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

MATTHEW.

MARK.

LUKE.

JOHN, XII.

³⁴ ἀπεκρίθη αὐτῷ ὁ ὄχλος, “Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, “Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;” ³⁵ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ἔτι μικρὸν χρόνον τὸ φῶς μεθ’ ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ³⁶ ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.” Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

³⁷ Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν· ³⁸ ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, ‘Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίς ἀπεκαλύφθη;’ ³⁹ Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαίας, ⁴⁰ ‘Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ νοήσωσι τῇ καρδίᾳ καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.’ ⁴¹ Ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν αὐτοῦ καὶ ἐλάλησε περὶ αὐτοῦ· ⁴² ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. ⁴³ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ Θεοῦ.

⁴⁴ Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν,

§ 73.

²³ Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, “Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;” ²⁴ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἕνα, ὃν εἰς πητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁵ τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;” Οἱ δὲ διελογίζοντο παρ’ ἑαυτοῖς λέγοντες, “Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ²⁶ εἰ δὲ εἴπωμεν, ἐξ ἀν-

²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁸ καὶ λέγουσιν αὐτῷ, “Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς;” ²⁹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, “Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ³⁰ τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.” ³¹ Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς λέγοντες, “Ἐὰν

LUKE, XX.

JOHN, XII.

“Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ’ εἰς τὸν πέμψαντά με·
⁴⁵ καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. ⁴⁶ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μένη·
⁴⁷ καὶ ἂν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον. ⁴⁸ ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος δὲν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ⁴⁹ ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν ἔδωκε, τί εἶπω καὶ τί λαλήσω· ⁵⁰ καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.”

§ 78.

XX. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκεῖνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, ² καὶ εἶπον πρὸς αὐτόν λέγοντες, “Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;” ³ Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, “Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ εἰπατέ μοι· ⁴ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;” ⁵ Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες, “Ὅτι ἂν εἰπωμεν, ‘Εξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ

MATTHEW, XXI.

θρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.” ²⁷ Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, “Οὐκ οἶδαμεν.” Ἐφη αὐτοῖς καὶ αὐτὸς, “Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

²⁸ Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ἔπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. ²⁹ Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε. ³⁰ Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. ³¹ Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός;” Λέγουσιν αὐτῷ, “Ὁ πρῶτος.” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ³² ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

³³ Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ³⁴ ὅτε δὲ ἡγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέ-

MARK, XI, XII.

εἶπωμεν, Ἐξ οὐρανοῦ, ἔρεϊ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ³² ἀλλ’ ἐὰν εἶπωμεν, Ἐξ ἀνθρώπων,” ἐφοβούντο τὸν λαόν· πάντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως προφήτης ἦν. ³³ καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, “Οὐκ οἶδαμεν.” Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, “Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

XII. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, “Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν καὶ ὥρυξεν ὑπολήνιον καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. ² καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωρ-

LUKE, XX.

JOHN.

ἐπιστεύσατε αὐτῷ; ⁶ ἔαν δὲ εἴπω-
μεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς
καταλιθάσει ἡμᾶς· πεπεισμένος γάρ
ἐστιν Ἰωάννην προφήτην εἶναι.”

⁷ Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

⁸ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐδὲ
ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιῶ.”

⁹ Ἦρξατο δὲ πρὸς τὸν λαὸν λέ-
γειν τὴν παραβολὴν ταύτην· “Ἀν-
θρωπὸς τις ἐφύτευσεν ἀμπελῶνα,
καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ
ἀπεδήμησε χρόνους ἱκανούς. ¹⁰ καὶ
ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωρ-
γοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ
τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ

B b

MATTHEW, XXI.

στείλει τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ· ³⁵ καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ ἐλιθοβόλησαν. ³⁶ πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ³⁷ ὅστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, 'Εντραπήσονται τὸν υἱόν μου. ³⁸ Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ κατασχώμεν τὴν κληρονομίαν αὐτοῦ. ³⁹ καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ⁴⁰ ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις;" ⁴¹ Λέγουσιν αὐτῷ, "Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν." ⁴² Λέγει αὐτοῖς ὁ Ἰησοῦς, "Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, 'Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας' παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;" ⁴³ Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. ⁴⁴ καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσῃ αὐτόν." ⁴⁵ Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνω-

MARK, XII.

γῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος· ³ οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. ⁴ καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κακῶν λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον. ⁵ καὶ πάλιν ἄλλον ἀπέστειλε· κακῶν ἀπέκτειναν καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. ⁶ ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, 'Ὅτι ἐντραπήσονται τὸν υἱόν μου. ⁷ ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς, 'Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. ⁸ καὶ λαβόντες αὐτόν ἀπέκτειναν καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. ⁹ τί οὖν ποιήσῃ ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ¹⁰ Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; 'Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας' ¹¹ παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.' ¹² Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

LUKE, XX.

JOHN.

γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. ¹¹ καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ κακῶν δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. ¹² καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. ¹³ εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται. ¹⁴ Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ Καὶ ἐκβαλόντες αὐτόν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; ¹⁶ ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.” Ἀκούσαντες δὲ εἶπον, “Μὴ γένοιτο.” ¹⁷ Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, “Τί οὖν ἐστὶ τὸ γεγραμμένον τοῦτο, ‘Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;’” ¹⁸ Πᾶς ὁ πεσὼν ἐπ’ ἐκείνου τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.” ¹⁹ Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ’ αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

ΜΑΤΘΑΙΩΝ, ΧΧΙ, ΧΧΙΙ.

MARK.

σαν ὅτι περὶ αὐτῶν λέγεις ⁴ καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἕπειδὴ ὡς προφήτην αὐτὸν εἶχον.

XXII. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων, ² «Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῇ νύμφῃ αὐτοῦ ³ καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. ⁴ Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἰπατε τοῖς κεκλημένοις, Ἴδου τὸ ἀριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. ⁵ Οἱ δὲ ἀμελήσαντες ἀπηλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· ⁶ οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. ⁷ Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκεῖνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. ⁸ Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. ⁹ πορεύεσθε σὺν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὑρητε καλέσατε εἰς τοὺς γάμους. ¹⁰ Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὑρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. ¹¹ εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ξνδυμα γάμου, ¹² καὶ λέγει

LUKE.

JOHN.

MATTHEW, XXII.

MARK, XII.

αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἐνδυμα γάμου; Ὁ δὲ ἐφίμωθη· ¹³ τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ¹⁴ πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.”

§ 74.

¹⁵ Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ· ¹⁶ καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες, “Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. ¹⁷ εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ;” ¹⁸ Γυνὸς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, “Τί με πειράζετε, ὑποκριταί; ¹⁹ ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου.” Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. ²⁰ καὶ λέγει αὐτοῖς, “Τίως ἢ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;” ²¹ Λέγουσιν αὐτῷ, “Καίσαρος.” Τότε λέγει αὐτοῖς, “Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” ²² Καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώ-

¹³ Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. ¹⁴ οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, “Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὐ; ¹⁵ ὁ δὲ εὐδῶμεν, ἢ μὴ δῶμεν;” Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, “Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω.” ¹⁶ Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, “Τίως ἢ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;” Οἱ δὲ εἶπον αὐτῷ, “Καίσαρος.” ¹⁷ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” Καὶ ἐθαύμασαν ἐπ’ αὐτῷ.

¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν

§ 74.

²⁰ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἑξουσίᾳ τοῦ ἡγεμόνος. ²¹ καὶ ἐπηρώτησαν αὐτὸν λέγοντες, “Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ²² ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ;” ²³ Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπε πρὸς αὐτοὺς, “Τί με πειράζετε; ²⁴ ἐπιδείξατέ μοι δηνάριον· τίνας ἔχει εἰκόνα καὶ ἐπιγραφὴν;” Ἀποκριθέντες δὲ εἶπον, “Καίσαρος.” ²⁵ Ὁ δὲ εἶπεν αὐτοῖς, “Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” ²⁶ Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν

MATTHEW, XXII.

τησαν αὐτὸν ²⁴ λέγοντες, “Διδάσκαλε, Μωσῆς εἶπεν, ‘Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.’” ²⁵ Ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ²⁶ ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ²⁷ Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ²⁸ Ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.” ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ. ³⁰ Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐγκαμίζονται, ἀλλ’ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. ³¹ περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος, ³² ‘Εγὼ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ;’ Οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων.” ³³ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

MARK, XII.

λέγοντες, ¹⁹ “Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁰ ἑπτὰ ἀδελφοί ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· ²¹ καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· ²² καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτῃ πάντων ἀπέθανε καὶ ἡ γυνή. ²³ Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.” ²⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ; ²⁵ ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίσκονται, ἀλλ’ εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. ²⁶ περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων, ‘Εγὼ ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ;’ ²⁷ Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.”

³⁴ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους,

²⁸ Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούν-

LUKE, XX.

JOHN.

²⁸ λέγοντες, “ Διδάσκαλε, Μωσῆς
 ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς
 ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος
 ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελ-
 φὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξα-
 στήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
²⁹ ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ
 πρῶτος λαβὼν γυναῖκα ἀπέθανεν
 ἄτεκνος· ³⁰ καὶ ἔλαβεν ὁ δεύτερος
 τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν
 ἄτεκνος· ³¹ καὶ ὁ τρίτος ἔλαβεν αὐ-
 τήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ· καὶ
 οὐ κατέλιπον τέκνα, καὶ ἀπέθανον·
³² ὕστερον δὲ πάντων ἀπέθανε καὶ
 ἡ γυνή. ³³ ἐν τῇ οὖν ἀναστάσει τί-
 νος αὐτῶν γίνεται γυνή; οἱ γὰρ
 ἑπτὰ ἔσχον αὐτὴν γυναῖκα.” ³⁴ Καὶ
 ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς,
 “Οἱ υἱοὶ τοῦ αἰῶνος τούτου γα-
 μοῦσι καὶ ἐγκαμίσκονται· ³⁵ οἱ δὲ
 καταξιωθέντες τοῦ αἰῶνος ἐκείνου
 τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ
 νεκρῶν οὔτε γαμοῦσιν οὔτε ἐγκα-
 μίσκονται· ³⁶ οὔτε γὰρ ἀποθανεῖν
 ἔτι δύνανται· ἰσάγγελοι γὰρ εἰσι,
 καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀνα-
 στάσεως υἱοὶ ὄντες. ³⁷ Ὅτι δὲ
 ἐγείρονται οἱ νεκροί, καὶ Μωσῆς
 ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει
 Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν
 Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ.
³⁸ Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ
 ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.”
³⁹ Ἀποκριθέντες δὲ τινες τῶν γραμ-
 ματέων εἶπον, “ Διδάσκαλε, καλῶς
 εἶπας.” ⁴⁰ Οὐκ ἔτι δὲ ἐτόλμων ἐπ-
 ρωτᾶν αὐτὸν οὐδέν.

MATTHEW, XXII.

συνήχθησαν ἐπὶ τὸ αὐτό· ³⁵ καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτὸν καὶ λέγων, ³⁶ “Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;” ³⁷ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ³⁸ αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. ³⁹ δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ⁴⁰ ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.”

⁴¹ Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς ⁴² λέγων, “Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστι;” Λέγουσιν αὐτῷ, “Τοῦ Δαβὶδ.” ⁴³ Λέγει αὐτοῖς, “Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων, ⁴⁴ ‘Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως

MARK, XII.

τῶν, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν, “Ποία ἐστὶ πρώτη πασῶν ἐντολῇ;” ²⁹ Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, “Ὅτι πρώτη πασῶν τῶν ἐντολῶν, ‘Ἀκουε, Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἔσθι.’ ³⁰ καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.’ αὕτη πρώτη ἐντολή. ³¹ καὶ δευτέρα ὁμοία, αὕτη, ‘Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.’ Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἐστὶ.” ³² Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, “Καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπας, ὅτι εἰς ἐστὶ Θεός, καὶ οὐκ ἐστὶν ἄλλος πλὴν αὐτοῦ.” ³³ καὶ γὰρ ἀγαπᾷ αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾷ τὸν πλησίον ὡς ἑαυτόν, πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.” ³⁴ Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, “Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.” Καὶ οὐδεὶς οὐκ ἐτί ἐτόλμα αὐτὸν ἐπερωτῆσαι.

³⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε διδάσκων ἐν τῷ ἱερῷ, “Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαβὶδ;” ³⁶ αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ, ‘Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.’” ³⁷ Αὐτὸς οὖν Δαβὶδ

⁴¹ Εἶπε δὲ πρὸς αὐτοὺς, "Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι; ⁴² καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῃ ψαλμῶν, 'Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ⁴³ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.' ⁴⁴ Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἔστιν;"

MATTHEW, XXII, XXIII.

ἀν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.' ⁴⁵ Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἔστι;'' ⁴⁶ Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ ² λέγων, "Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· ³ πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι. ⁴ δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. ⁵ πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν, ⁶ φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς ⁷ καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββὶ ῥαββί. ⁸ ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς γὰρ ἔστιν ὑμῶν ὁ καθηγητὴς ὁ Χριστὸς, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. ⁹ καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστιν ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς. ¹⁰ μὴδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἔστιν ὁ καθηγητὴς ὁ Χριστός. ¹¹ ὁ δὲ μέλζων ὑμῶν ἔσται ὑμῶν διάκονος. ¹² ὅστις δὲ ὑψώσῃ ἐαν-

MARK, XII.

λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἔστι;'' Καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ ἠδέως.

³⁸ Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, "Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελούντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς ³⁹ καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· ⁴⁰ οἱ κατεσθίοντες τὰς οἰκίας τῶν πτωχῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα."

⁴⁵ Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπε τοῖς μαθηταῖς αὐτοῦ, ⁴⁶ “Προσ-
έχετε ἀπὸ τῶν γραμματέων τῶν
θελόντων περιπατεῖν ἐν στολαῖς,
καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς καὶ πρωτοκλισίας ἐν
τοῖς δείπνοις· ⁴⁷ οἱ κατεσθίουσι τὰς
οἰκίας τῶν χηρῶν καὶ προφάσει
μακρὰ προσεύχονται· οὗτοι λήψου-
νται περισσώτερον κρίμα.”

MATTHEW, XXIII.

MARK.

τὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

¹³ “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατέσθλετε τὰς οἰκίας τῶν χρηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρῖμα. ¹⁴ Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. ¹⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. ¹⁶ Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὃς ἂν ὁμώσει ἐν τῷ ναῷ, οὐδὲν ἔστιν, ὃς δ' ἂν ὁμώσει ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει. ¹⁷ μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; ¹⁸ καὶ, Ὃς ἂν ὁμώσει ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν, ὃς δ' ἂν ὁμώσει ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει. ¹⁹ μωροὶ καὶ τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ²⁰ ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. ²¹ καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν. ²² καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

²³ “Οὐαὶ ὑμῖν, γραμματεῖς καὶ

LUKE.

JOHN.

MATTHEW, XXIII.

MARK.

Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἀνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, ἀκάκεῖνα μὴ ἀφιέναι. ²⁴ ὁδηγοὶ τυφλοὶ, οἱ διῶλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες. ²⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἄρπαγῆς καὶ ἀκρασίας. ²⁶ Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

²⁷ «Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεנוνιαιμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὅστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. ²⁸ οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας. ²⁹ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, ³⁰ καὶ λέγετε, Εἰ ἡμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν· ³¹ ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας· ³² καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ³³ ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως

LUKE.

JOHN.

MATTHEW, XXIII.

MARK, XII.

τῆς γενένης ; ³⁴ Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν, ³⁵ ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ³⁶ Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. ³⁷ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἥ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε ; ³⁸ ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ³⁹ λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου."

§ 75.

⁴¹ Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλὰ. ⁴² καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. ⁴⁵ καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, "Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείων πάντων

§ 75.

XXI. Ἀναβλέψας δὲ εἶδε τοὺς
βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ
γαζοφυλάκιον πλουσίους· ² εἶδε δὲ
καί τινα χήραν πενιχρὰν βάλλου-
σαν ἐκεῖ δύο λεπτά, ³ καὶ εἶπεν,
“Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ
πτωχὴ αὕτη πλείον πάντων ἔβαλεν·
⁴ ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισ-
σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα
τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερή-

MATTHEW, XXIV.

XXIV. Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ² ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇσεται.” ³ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἑλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν λέγοντες, “Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος;” ⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ⁵ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστὸς, καὶ πολλοὺς πλανήσουσι. ⁶ Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ’ οὐπω ἐστὶ τὸ τέλος. ⁷ Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους· ⁸ πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. ⁹ Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. ¹⁰ καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλή-

MARK, XII, XIII.

βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον· ⁴⁴ πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.”

XIII. Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, “Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.” ² Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, “Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.” ³ Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἑλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, ⁴ “Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;” ⁵ ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, “Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ⁶ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. ⁷ ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ’ οὐπω τὸ τέλος. ⁸ Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ἀρχαὶ ὧδίνων ταῦτα. ⁹ Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε· ἕτεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς·

LUKE, XXI.

JOHN.

ματος αὐτῆς ἅπαντα τὸν βίον ὃν
εἶχεν ἔβαλε.”

⁵ Καὶ τινων λεγόντων περὶ τοῦ
ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθή-
μασι κεκόσμηται, εἶπε, ⁶ “Ταῦτα ἂ
θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς
οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς
οὐ καταλυθήσεται.” ⁷ Ἐπρωτίησαν
δὲ αὐτὸν λέγοντες, “Διδάσκαλε,
πότε οὖν ταῦτα ἔσται; καὶ τί τὸ
σημεῖον ὅταν μέλλῃ ταῦτα γίνε-
σθαι;”

⁸ Ὁ δὲ εἶπε, “Βλέπετε μὴ πλαν-
ηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ
τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ
εἰμι, καὶ, Ὁ καιρὸς ἤγγικε. μὴ
οὖν πορευθῆτε ὀπίσω αὐτῶν. ⁹ ὅταν
δὲ ἀκούσῃτε πολέμους καὶ ἀκατα-
στασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα
γενέσθαι πρῶτον, ἀλλ’ οὐκ εὐθέως
τὸ τέλος.” ¹⁰ Τότε ἔλεγεν αὐτοῖς,
“Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ
βασιλεία ἐπὶ βασιλείαν, ¹¹ σεισμοί
τε μεγάλοι κατὰ τόπους καὶ λιμοὶ
καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ
σημεῖα ἀπ’ οὐρανοῦ μεγάλα ἔσται.
¹² Πρὸ δὲ τούτων ἀπάντων ἐπιβα-
λοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν
καὶ διώξουσιν, παραδιδόντες εἰς συν-
αγωγὰς καὶ φυλακὰς, ἀγομένους
ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἵνα κε-
ν τοῦ ὀνόματός μου. ¹³ ἀποβήσεται
δὲ ὑμῖν εἰς μαρτύριον· ¹⁴ θέσθε οὖν
εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν
ἀπολογηθῆναι· ¹⁵ ἐγὼ γὰρ δώσω

MATTHEW, XXIV.

λους παραδώσουσι καὶ μισήσουσιν ἀλλήλους· ¹¹ καὶ πολλοὶ ψευδο-προφήται ἐγερθήσονται καὶ πλανήσουσι πολλούς· ¹² καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ¹³ ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. ¹⁴ καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἥξει τὸ τέλος.

¹⁵ “Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἀγίῳ (ὁ ἀναγνώσκων νοεῖτω), ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· ¹⁷ ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ· ¹⁸ καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραί τὰ ἱμάτια αὐτοῦ. ¹⁹ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐκ ἐκείναις ταῖς ἡμέραις. ²⁰ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. ²¹ Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ’ οὐ μὴ γένηται. ²² καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. ²³ Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. ²⁴ Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφή-

MARK, XIII.

¹⁰ καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ¹¹ ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ’ ὁ ἐν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· σὺ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον. ¹² παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· ¹³ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

¹⁴ “Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου οὐ δεῖ (ὁ ἀναγνώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ¹⁵ ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ· ¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραί τὸ ἱμάτιον αὐτοῦ. ¹⁷ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. ¹⁹ ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ’ ἀρχῆς κτίσεως ἥς ἐκτισεν ὁ Θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. ²⁰ καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὗς ἐξελέξατο ἐκολόβωσε τὰς ἡμέρας. ²¹ Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ Χρισ-

LUKE, XXI.

JOHN.

ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνή-
 σονται ἀντειπεῖν οὐδὲ ἀντιστῆναι
 πάντες οἱ ἀντικείμενοι ὑμῖν. ¹⁶ πα-
 ραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ
 ἀδελφῶν καὶ συγγενῶν καὶ φίλων,
 καὶ θανατώσουσιν ἐξ ὑμῶν, ¹⁷ καὶ
 ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ
 τὸ ὄνομά μου· ¹⁸ καὶ θρῖξ ἐκ τῆς
 κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.
¹⁹ ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε
 τὰς ψυχὰς ὑμῶν.

²⁰ “Ὅταν δὲ ἴδῃτε κυκλομένην
 ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ,
 τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις
 αὐτῆς. ²¹ τότε οἱ ἐν τῇ Ἰουδαίᾳ
 φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν
 μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ
 ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν
 εἰς αὐτήν· ²² ὅτι ἡμέραι ἐκδικήσεως
 αὐταί εἰσι, τοῦ πληρωθῆναι πάντα
 τὰ γεγραμμένα. ²³ οὐαὶ δὲ ταῖς ἐν
 γαστρὶ ἐχούσαις καὶ ταῖς θηλαζού-
 σαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται
 γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,
 καὶ ὄργη ἐν τῷ λαῷ τούτῳ· ²⁴ καὶ
 πεσοῦνται στόματι μαχαίρας, καὶ
 αἰχμαλωτισθήσονται εἰς πάντα τὰ
 ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατου-
 μένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι
 καιροὶ ἐθνῶν.

MATTHEW, XXIV.

ται καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. ²⁵ Ἰδοὺ προεῖρηκα ὑμῖν. ²⁶ ἔαν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθῃτε, Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ²⁷ ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ²⁸ ὅπου γὰρ ἔαν ᾖ τὸ πτῶμα, ἐκεῖ συναχθῇσονται οἱ δαίμοι. ²⁹ Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ³⁰ καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· ³¹ καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

³² “Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· ³³ οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁴ ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη

MARK, XIII.

τὸς, ἡ ἰδοὺ ἐκεῖ, μὴ πιστεύσητε· ²² ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. ²³ ὑμεῖς δὲ βλέπετε· ἰδοὺ προεῖρηκα ὑμῖν πάντα.

²⁴ “Ἄλλ’ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, ²⁵ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. ²⁶ καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. ²⁷ καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

²⁸ “Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· ²⁹ οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁰ Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ

²⁵ “ Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σάλου, ²⁶ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ²⁷ καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

²⁸ “ Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.”

²⁹ Καὶ εἶπε παραβολὴν αὐτοῖς, “ Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα· ³⁰ ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγύς τὸ θέρος ἐστίν. ³¹ οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ. ³² ἀμὴν

MATTHEW, XXIV.

ἕως ἂν πάντα ταῦτα γένηται· ³⁵ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

“³⁶ Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. ³⁷ Ὡςπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· ³⁸ ὥςπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσ-ἤλθε Νῶε εἰς τὴν κιβωτὸν, ³⁹ καὶ οὐκ ἔγνωσαν ἕως ἡλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

⁴⁰ “Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται καὶ ὁ εἰς ἀφίεται· ⁴¹ δύο ἀλήθουσai ἐν τῷ μύλῳ· μία παραλαμβάνεται καὶ μία ἀφίεται.

⁴² “Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται. ⁴³ ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. ⁴⁴ διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί· ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴⁵ Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπέας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; ⁴⁶ μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρησαι ποιοῦντα οὕτως· ⁴⁷ Ἀμὴν

MARK, XIII.

γενεὰ αὕτη μέχρις οὗ πάντα ταῦτα γένηται. ³¹ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

³² “Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

³³ “Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. ³⁴ ὥς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστη τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ· ³⁵ γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὅψε, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωτῆ· ³⁶ μὴ ἐλθὼν ἐξαίφνης εὗρη ὑμᾶς καθεύδοντας. ³⁷ ἃ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.”

LUKE, XXI.

JOHN.

λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ
 γενεὰ αὕτη, ἕως ἂν πάντα γένηται.
³³ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

³⁴ “ Προσέχετε δὲ ἑαυτοῖς, μή-
 ποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν
 κραιπάλῃ καὶ μέθῃ καὶ μερίμναις
 βιωτικαῖς, καὶ αἰφνίδιος ἐφ’ ὑμᾶς
 ἐπιστῇ ἡ ἡμέρα ἐκείνη· ³⁵ ὥς παγὶς
 γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς
 καθημένους ἐπὶ πρόσωπον πάσης
 τῆς γῆς. ³⁶ ἀγρυπνεῖτε οὖν ἐν παντὶ
 καιρῷ δεόμενοι ἵνα καταξιωθῇτε ἐκ-
 φυγεῖν ταῦτα πάντα τὰ μέλλοντα
 γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν
 τοῦ υἱοῦ τοῦ ἀνθρώπου.”

MATTHEW, XXIV, XXV.

MARK.

λέγω ὑμῖν ὅτι ἐπὶ πᾶσι τοῖς ὑπάρ-
χουσιν αὐτοῦ καταστήσει αὐτόν.

⁴⁸ Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος
ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονί-
ζει ὁ κύριός μου ἐλθεῖν, ⁴⁹ καὶ ἄρξῃται
τύπτειν τοὺς συνδούλους, ἐσθίειν
δὲ καὶ πίνειν μετὰ τῶν μεθύοντων,
⁵⁰ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ
ἣ οὐ γινώσκει, ⁵¹ καὶ διχοτομήσει
αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν
ὑποκριτῶν θήσεται· ἐκεῖ ἔσται ὁ κλαυθ-
μὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.

XXV. “Τότε ὁμοιωθήσεται ἡ βα-
σιλεία τῶν οὐρανῶν δέκα παρθένοις,
αἵτινες λαβοῦσαι τὰς λαμπάδας αὐ-
τῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμ-
φίου· ² πέντε δὲ ἦσαν ἐξ αὐτῶν
φρόνιμοι, καὶ αἱ πέντε μωραί. ³ αἵ-
τινες μωραὶ, λαβοῦσαι τὰς λαμπά-
δας ἑαυτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν
ἐλαιον· ⁴ αἱ δὲ φρόνιμοι ἔλαβον
ἐλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ
τῶν λαμπάδων αὐτῶν. ⁵ χρονί-
ζοντος δὲ τοῦ νυμφίου ἐνύσταξαν
πᾶσαι καὶ ἐκάθενδον. ⁶ μέσης δὲ
νυκτὸς κραυγὴ γέγονεν, Ἴδού ὁ νυμ-
φίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάν-
τησιν αὐτοῦ. ⁷ Τότε ἠγέρθησαν
πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσ-
μησαν τὰς λαμπάδας αὐτῶν. ⁸ αἱ
δὲ μωραὶ ταῖς φρονίμοις εἶπον,
Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι
αἱ λαμπάδες ἡμῶν σβέννυνται.
⁹ Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέ-
γουσαι, Μήποτε οὐκ ἀρκέσῃ ἡμῖν
καὶ ὑμῖν· πυρεύεσθε δὲ μᾶλλον
πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε
ἑαυταῖς. ¹⁰ ἀπερχομένων δὲ αὐτῶν

LUKE.

JOHN.

MATTHEW, XXV.

MARK.

ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ¹¹ ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἀνοίξον ἡμῖν. ¹² Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἄμην λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. ¹³ Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

¹⁴ Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, ¹⁵ καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστη κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως. ¹⁶ Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα. ¹⁷ Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. ¹⁸ Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὥρυξεν ἐν τῇ γῇ καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. ¹⁹ Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. ²⁰ καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ²¹ Ἐφη δὲ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. ²² Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε

LUKE.

JOHN.

MATTHEW, XXV.

MARK.

ἀλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ²³ Ἐφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. ²⁴ Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας· ²⁵ καὶ φοβηθεὶς, ἀπελθὼν ἐκρύψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. ²⁶ Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾗδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ²⁷ ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἔλθων ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ²⁸ Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. ²⁹ Τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ³⁰ Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

³¹ “Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, ³² καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, ³³ καὶ στήσει τὰ μὲν πρόβατα

MATTHEW, XXV.

MARK.

ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

³⁴ “ Τότε ἔρεϊ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ³⁵ Ἐπέλωσα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με· ³⁶ γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με. ³⁷ Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; ³⁸ πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; ³⁹ πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; ⁴⁰ Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἔρεϊ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

⁴¹ “ Τότε ἔρεϊ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοῦ οἱ καταραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ⁴² Ἐπέλωσα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ⁴³ ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενῆς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. ⁴⁴ Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα,

LUKE.

JOHN.

MATTHEW, XXV, XXVI.

MARK, XIV.

ἡ διψῶντα, ἡ ξένον, ἡ γυμνὸν, ἡ ἀσθενή, ἡ ἐν φυλακῇ, καὶ σὺ διηκονήσας μοι; ⁴⁵ Τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἄμην λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. ⁴⁶ Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.”

XXVI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, ² “Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι.” ³ Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, ⁴ καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ καὶ ἀποκτείνωσιν. ⁵ ἔλεγον δὲ, “Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.”

¹⁴ Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς ¹⁵ εἶπε, “Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν;” Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια· ¹⁶ καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

XIV. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· ² ἔλεγον δὲ, “Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.”

¹⁰ Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς· ¹¹ οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγέλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξήτει πῶς εὐκαιρίως αὐτὸν παραδῷ.

LUKE, XXI, XXII.

JOHN.

³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ἠύλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. ³⁸ καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

XXII. Ἦγγιζε δὲ ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. ² καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

³ Ἐισηλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· ⁴ καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς. ⁵ καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· ⁶ καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν

MATTHEW, XXVI.

MARK, XIV.

§ 76.

¹⁷ Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες αὐτῷ, “Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;” ¹⁸ Ὁ δὲ εἶπεν, “Ἑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ, ‘Ὁ διδάσκαλος λέγει, ‘Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.’” ¹⁹ Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

²⁰ Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

¹² Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἡμεῖς τὸ πάσχα;” ¹³ Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, “Ἑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσει ὑμῶν ἄνθρωπος κεράμιον ὑδατος βαστάζων· ἀκολουθήσατε αὐτῷ, ¹⁴ καὶ ὅπου ἔαν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ, ‘Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;’ ¹⁵ καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.” ¹⁶ Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

¹⁷ Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

LUKE, XXII.

JOHN.

τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

§ 76.

⁷ Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· ⁸ καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, “Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.”

⁹ Οἱ δὲ εἶπον αὐτῷ, “Ποῦ θέλεις ἐτοιμάσωμεν;” ¹⁰ Ὁ δὲ εἶπεν αὐτοῖς, “Ἴδού, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται· ¹¹ καὶ ῥεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἔστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; ¹² κακεῖνος ὑμῶν δείξει ἀνώγειον μέγα ἐστρωμένον ἐκεῖ ἐτοιμάσατε.” ¹³ Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

¹⁴ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

¹⁵ Καὶ εἶπε πρὸς αὐτοὺς, “Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν· ¹⁶ λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.”

¹⁷ Καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπε, “Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς· ¹⁸ λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννή-

MATTHEW.**MARK.**

LUKE, XXII.

JOHN, XIII.

ματος τῆς ἀμπέλου ἕως οὗτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.”

XIII. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. ² καὶ δέπνου γενομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ, ³ εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ⁴ ἐγείρεται ἐκ τοῦ δέπνου καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· ⁵ εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. ⁶ ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, “Κύριε, σύ μου νίπτεις τοὺς πόδας;” ⁷ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.” ⁸ Λέγει αὐτῷ Πέτρος, “Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.” Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.” ⁹ Λέγει αὐτῷ Σίμων Πέτρος, “Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.” ¹⁰ Λέγει αὐτῷ ὁ Ἰησοῦς, “Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ’ οὐχὶ πάντες.”

MATTHEW, XXVI.

MARK, XIV.

²¹ Καὶ ἐσθιόντων αὐτῶν εἶπεν, “Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.” ²² Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, “Μήτι ἐγὼ εἰμι, κύριε;” ²³ Ὁ δὲ ἀποκριθεὶς εἶπεν, “Ὁ ἐμβάψας μετ’ ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει. ²⁴ ὁ μὲν υἱὸς τοῦ ἀνθρώπου

¹⁸ Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς, “Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ’ ἐμοῦ.” ¹⁹ Οἱ δὲ ἤρξαιτο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ’ εἷς, “Μή τι ἐγὼ;” Καὶ ἄλλος, “Μή τι ἐγὼ;” ²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος

LUKE.

JOHN, XIII.

¹¹“*Ἰδεῖ γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, “Οὐχὶ πάντες καθαροὶ ἐστε.”*”

¹²“*Ὅτε οὖν ἐνιψε τοὺς πόδας αὐτῶν καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς, “Γινώσκετε τί πεποίηκα ὑμῖν; ¹³ ὑμεῖς φωνεῖτέ με, ‘Ὁ διδάσκαλος καὶ ὁ κύριος’ καὶ καλῶς λέγετε, εἰμὶ γάρ. ¹⁴ εἰ οὖν ἐγὼ ἐνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· ¹⁵ ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. ¹⁶ ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. ¹⁷ εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. ¹⁸ οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα σὺς ἐξελεξάμεν· ἀλλ’ ἵνα ἡ γραφή πληρωθῇ, ‘Ὁ τρώγων μετ’ ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρυναν αὐτοῦ.’ ¹⁹ ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγὼ εἰμι. ²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν, ‘Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.”*”

MATTHEW, XXVI.

ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.”
 25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδὼν αὐτὸν εἶπε, “Μήτι ἐγὼ εἰμι, ῥαββί;” Λέγει αὐτῷ, “Σὺ εἶπας.”

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐλογήσας ἔκλασε καὶ ἔδωκεν τοῖς μαθηταῖς, καὶ εἶπε, “Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.” 27 Καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, “Πίετε ἐξ αὐτοῦ πάντες.” 28 τοῦτο γάρ ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

29 Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῶ ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.”

MARK, XIV.

μετ' ἐμοῦ εἰς τὸ τρυβλίον. 21 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.”

22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, “Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.” 23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς, “Τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.

25 Ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῶ ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.”

¹⁹ Καὶ λαβὼν ἄρτον εὐχαριστή-
 σας ἔκλασε, καὶ ἔδωκεν αὐτοῖς
 λέγων, “Τοῦτό ἐστι τὸ σῶμά μου
 τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο
 ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.”
²⁰ Ὡσαύτως καὶ τὸ ποτήριον μετὰ
 τὸ δειπνῆσαι, λέγων, “Τοῦτο τὸ
 ποτήριον ἡ καινὴ διαθήκη ἐν τῷ
 αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνό-
 μενον.

²¹ Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδι-
 δόντος με μετ’ ἐμοῦ ἐπὶ τῆς τρα-
 πέζης. ²² καὶ ὁ μὲν υἱὸς τοῦ ἀν-
 θρώπου πορεύεται κατὰ τὸ ὠρισ-
 μένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ
 ἐκεῖνῳ, δι’ οὗ παραδίδεται.” ²³ Καὶ
 αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαν-
 τοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ
 τοῦτο μέλλων πράσσειν.

²¹ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐτα-
 ράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε
 καὶ εἶπεν, “Ἀμὴν ἀμὴν λέγω ὑμῖν
 ὅτι εἷς ἐξ ὑμῶν παραδώσει με.”
²² Ἐβλεπον οὖν εἰς ἀλλήλους οἱ

MATTHEW.

MARK.

LUKE, XXII.

JOHN, XIII.

μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. ²³ ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· ²⁴ νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ²⁵ ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, “Κύριε, τίς ἐστιν;” ²⁶ Ἀποκρίνεται ὁ Ἰησοῦς, “Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω.” Καὶ ἐμβάψας τὸ ψωμίον δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ. ²⁷ καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, “Ὁ ποιεῖς, ποιήσον τάχιον.” ²⁸ Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ²⁹ τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν” ἢ τοῖς πτωχοῖς ἵνα τι δῷ. ³⁰ λαβὼν οὖν τὸ ψωμίον ἐκείνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ, ὅτε οὖν ἐξῆλθε.

³¹ Λέγει ὁ Ἰησοῦς, “Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. ³² εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

²⁴ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ²⁵ ὁ δὲ εἶπεν αὐτοῖς, “Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν ἐνεργεῖται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ οὕτως· ἀλλ’ ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγού-

MATTHEW, XXVI.

MARK, XIV.

³⁰ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. ³¹ τότε λέγει αὐτοῖς ὁ Ἰησοῦς, “Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἡμέρῃ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, ‘Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.’ ³² μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.”

²⁶ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. ²⁷ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, “Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἡμέρῃ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, ‘Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.’ ²⁸ ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.”

³³ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, “Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.”

²⁹ Ὁ δὲ Πέτρος ἔφη αὐτῷ, “Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ.”

LUKE, XXII.

JOHN, XIII.

μενος ὡς ὁ διακονῶν. ²⁷ τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· ²⁹ ἀλλὰ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, ³⁰ ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσσησθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.”

²⁸ “Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, “Ὅτι ὅπου ὑπάγω ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἔρτι. ³⁴ ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους· ³⁵ ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.”

³¹ Εἶπε δὲ ὁ Κύριος, “Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον

MATTHEW, XXVI.

MARK, XIV.

³⁴ Ἐφη αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἄλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.” ³⁵ Λέγει αὐτῷ ὁ Πέτρος, “Κὰν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι.” Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

³⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἄλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.” ³¹ Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, “Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι” ὡσαύτως δὲ καὶ πάντες ἔλεγον.

LUKE, XXII.

JOHN, XIII.

³² ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στηρίζον τοὺς ἀδελφούς σου.”

³³ Ὁ δὲ εἶπεν αὐτῷ, “Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.”

³⁴ Ὁ δὲ εἶπε, “Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἰδέναι με.”

³⁶ Λέγει αὐτῷ Σίμων Πέτρος, “Κύριε, ποῦ ὑπάγεις;” ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ὅπου ὑπάγω οὐ δύνασθαί μοι νῦν ἀκολουθήσαι· ὅστερον δὲ ἀκολουθήσεις μοι.”

³⁷ Λέγει αὐτῷ ὁ Πέτρος, “Κύριε, διατί οὐ δύναμαί σοι ἀκολουθήσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.”

³⁸ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀπαρνήσῃ με τρίς.

³⁵ Καὶ εἶπεν αὐτοῖς, “Ὅτε ἀπέστειλα ὑμᾶς ἄγερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε;” Οἱ δὲ εἶπον, “Οὐδενός.” ³⁶ Εἶπεν οὖν αὐτοῖς, “Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. ³⁷ λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, ‘Καὶ μετὰ ἀνόμων ἐλογίσθη’ καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.” ³⁸ Οἱ δὲ εἶπον, “Κύριε, ἰδοὺ μάχαιραι ὦδε δύο.” Ὁ δὲ εἶπεν αὐτοῖς, “Ἰκανόν ἐστι.”

MATTHEW.**MARK.**

LUKE.

JOHN, XIV.

§ 77.

XIV. (1) “Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. ² ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμάσαι τόπον ὑμῖν· ³ καὶ ἂν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαντὸν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾔητε. ⁴ καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.”

(2) ⁵ Λέγει αὐτῷ Θωμᾶς, “Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;” ⁶ Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι’ ἐμοῦ. ⁷ εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἀπ’ ὅρτι γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτόν.”

(3) ⁸ Λέγει αὐτῷ Φίλιππος, “Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.” ⁹ Λέγει αὐτῷ ὁ Ἰησοῦς, “Τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; ¹⁰ οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ’ ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοί μένων αὐτὸς ποιεῖ τὰ ἔργα. ¹¹ πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ

MATTHEW.**MARK.**

LUKE.

JOHN, XIV.

μῆ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. ¹² Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ ἐκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. ¹³ καὶ ὁ τι ἂν αἰτήσῃτε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ νῷ. ¹⁴ ἔάν τι αἰτήσῃτε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. ¹⁵ Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. ¹⁶ καὶ ἐγὼ ἔρω-τήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα, ¹⁷ τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. ¹⁸ οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. ¹⁹ ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. ²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. ²¹ ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνος ἔστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν."

(4) ²² Λέγει αὐτῷ Ἰούδας (οὗχ ὁ Ἰσκαριώτης), "Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίσειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;" ²³ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, "Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγα-

MATTHEW.

MARK.

LUKE.

JOHN, XIV, XV.

πήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευ-
 σόμεθα καὶ μονὴν παρ' αὐτῷ ποιή-
 σομεν. ²⁴ ὁ μὴ ἀγαπῶν με τοὺς
 λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος
 ὃν ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ
 τοῦ πέμψαντός με πατρός. ²⁵ Ταῦτα
 λελάληκα ὑμῖν παρ' ὑμῖν μένων·
²⁶ ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ
 Ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ
 ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει
 πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ
 εἶπον ὑμῖν. ²⁷ εἰρήνην ἀφίημι ὑμῖν,
 εἰρήνην τὴν ἐμὴν διδωμι ὑμῖν· οὐ
 καθὼς ὁ κόσμος διδωσιν ἐγὼ διδωμι
 ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρ-
 δία μηδὲ δειλιάτω. ²⁸ ἠκούσατε ὅτι
 ἐγὼ εἶπον ὑμῖν, Ἵπάγω καὶ ἔρχο-
 μαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με,
 ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι
 πρὸς τὸν πατέρα, ὅτι ὁ πατήρ
 μου μέλζων μου ἔστι. ²⁹ καὶ νῦν εἰ-
 ρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν
 γένηται πιστεύσητε.

³⁰ “Οὐκ ἔτι πολλὰ λαλήσω μεθ'
 ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου
 τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει
 οὐδέν, ³¹ ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι
 ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνε-
 τεύλατό μοι ὁ πατήρ, οὕτω ποιῶ.
 ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

XV. (5) “Ἐγὼ εἰμι ἡ ἄμπελος ἡ
 ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωρ-
 γός ἔστι. ² πᾶν κλῆμα ἐν ἐμοὶ μὴ
 φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν
 τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα
 πλείονα καρπὸν φέρῃ. ³ ἤδη ὑμεῖς
 καθαροὶ ἔστε διὰ τὸν λόγον ὃν
 λελάληκα ὑμῖν. ⁴ μένωτε ἐν ἐμοὶ,
 καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ

MATTHEW.**MARK.**

LUKE.

JOHN, XV.

δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ,
 ἐὰν μὴ μέλῃ ἐν τῇ ἀμπέλῳ, οὕτως
 οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἑμοὶ μένητε.
⁵ ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλή-
 ματα. ὁ μένων ἐν ἑμοί, καὶ γὰρ ἐν
 αὐτῷ, οὗτος φέρει καρπὸν πολὺν·
 ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν
 οὐδέν. ⁶ ἐὰν μὴ τις μέλῃ ἐν ἑμοί,
 ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξη-
 ράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς
 πῦρ βάλλουσι, καὶ καίεται. ⁷ ἐὰν
 μένητε ἐν ἑμοί καὶ τὰ ῥήματά μου
 ἐν ὑμῖν μέλῃ, ὃ ἐὰν θέλητε αἰτή-
 σεσθε, καὶ γενήσεται ὑμῖν. ⁸ ἐν
 τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα
 καρπὸν πολὺν φέρητε· καὶ γενή-
 σεσθε ἑμοὶ μαθηταί. ⁹ Καθὼς ἠγά-
 πησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα
 ὑμᾶς· μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
¹⁰ ἐὰν τὰς ἐντολάς μου τηρήσητε,
 μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς
 ἐγὼ τὰς ἐντολάς τοῦ πατρός μου
 τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ
 ἀγάπῃ. ¹¹ ταῦτα λελάληκα ὑμῖν,
 ἵνα ἡ χαρὰ ἣ ἐμὴ ἐν ὑμῖν μέλῃ καὶ
 ἡ χαρὰ ὑμῶν πληρωθῇ. ¹² αὕτη
 ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ, ἵνα ἀγαπᾶτε
 ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.
¹³ μείζονα ταύτης ἀγάπην οὐδεὶς
 ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ
 ὑπὲρ τῶν φίλων αὐτοῦ. ¹⁴ ὑμεῖς
 φίλοι μου ἐστε, ἐὰν ποιήτε ὅσα
 ἐγὼ ἐντέλλομαι ὑμῖν. ¹⁵ οὐκέτι
 ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος
 οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος.
 ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ
 ἤκουσα παρὰ τοῦ πατρός μου ἐγνώ-
 ρισα ὑμῖν. ¹⁶ οὐχ ὑμεῖς με ἐξελέ-
 ξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς,

MATTHEW.**MARK.**

LUKE.

JOHN, XV.

καὶ ἔθηκε ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριτε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.

(6) ¹⁷ “Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. ¹⁸ Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. ¹⁹ εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. ²⁰ μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ²¹ ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. ²² εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. ²³ ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. ²⁴ εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. ²⁵ ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, ‘Ὅτι ἐμίσησάν με ὡρεάν.’ ²⁶ Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι π’ ἀρχῆς μετ’ ἐμοῦ ἐστέ.

MATTHEW.

MARK.

LUKE.

JOHN, XVI.

XVI. (7) "Ταῦτα λελάληκα ὑμῶν, ἵνα μὴ σκανδαλισθῆτε. ² ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ. ³ καὶ ταῦτα ποιήσουσιν ὑμῶν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ⁴ ἀλλὰ ταῦτα λελάληκα ὑμῶν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῶν. ταῦτα δὲ ὑμῶν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.

⁵ "Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; ⁶ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῶν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ⁷ ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῶν, συμφέρει ὑμῶν ἵνα ἐγὼ ἀπέλθω. ἔαν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἔαν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· ⁸ καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· ⁹ περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· ¹⁰ περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκ ἔτι θεωρεῖτέ με· ¹¹ περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὸν τοῦ κόσμου τούτου κέκριται.

¹² "Ἔτι πολλὰ ἔχω λέγειν ὑμῶν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. ¹³ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῶν. ¹⁴ ἐκεῖνος ἐμὲ δοξάσει,

MATTHEW.

MARK.

LUKE.

JOHN, XVI.

ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγ-
γελεῖ ὑμῖν. ¹⁵ πάντα ὅσα ἔχει ὁ
πατὴρ ἐμά ἐστι· διὰ τοῦτο εἶπον,
ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγ-
γελεῖ ὑμῖν. ¹⁶ Μικρὸν καὶ οὐ θεω-
ρεῖτέ με, καὶ πάλιν μικρὸν καὶ
ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν
πατέρα.” ¹⁷ Εἶπον οὖν ἐκ τῶν μα-
θητῶν αὐτοῦ πρὸς ἀλλήλους, “Τί
ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ
οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν
καὶ ὄψεσθέ με; καὶ, “Ὅτι ἐγὼ ὑπ-
άγω πρὸς τὸν πατέρα;” ¹⁸ Ἐλεγον
οὖν, “Τοῦτο τί ἐστιν ὃ λέγει, τὸ
μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.”
¹⁹ Ἐγὼ οὖν ὁ Ἰησοῦς ὅτι ἤθελον
αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς,
“Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων,
ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ
με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ
με; ²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι
κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ
κόσμος χαρήσεται· ὑμεῖς δὲ λυπη-
θήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς
χαρὰν γενήσεται. ²¹ ἡ γυνὴ ὅταν
τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα
αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον,
οὐκ ἔτι μνημονεύει τῆς θλίψεως,
διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρω-
πος εἰς τὸν κόσμον. ²² καὶ ὑμεῖς
οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ
ὀψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐ-
δεὶς αἶρει ἀφ’ ὑμῶν. ²³ καὶ ἐν ἐκείνῃ
τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.
ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν
αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί
μου, δώσει ὑμῖν. ²⁴ ὥς ἄρτι οὐκ
ῥητήσατε οὐδὲν ἐν τῷ ὀνόματί μου·

MATTHEW.**MARK.**

LUKE.

JOHN, XVI, XVII.

αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. ²⁵ ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ²⁶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· ²⁷ αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. ²⁸ ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.”

²⁹ Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Ἴδε νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. ³⁰ νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.” ³¹ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Ἄρτι πιστεύετε; ³² ἰδοὺ ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἔστι. ³³ ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.”

XVII. (8) Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, “Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε ² καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας

MATTHEW.

MARK.

LUKE.

JOHN, XVII.

αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.
³ αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα
 γινώσκωσί σε τὸν μόνον ἀληθινὸν
 Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν
 Χριστόν. ⁴ ἐγὼ σε ἐδόξασα ἐπὶ
 τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέ-
 δωκάς μοι ἵνα ποιήσω· ⁵ καὶ νῦν
 δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ,
 τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσ-
 μον εἶναι παρὰ σοί. ⁶ Ἐφανέρωσά
 σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς
 δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ
 ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ
 τὸν λόγον σου τετηρήκασιν. ⁷ νῦν
 ἐγνώκαν ὅτι πάντα ὅσα δέδωκάς μοι
 παρὰ σοῦ ἐστιν· ⁸ ὅτι τὰ ῥήματα ἃ
 δέδωκάς μοι δέδωκα αὐτοῖς· καὶ αὐ-
 τοὶ ἔλαβον, καὶ ἐγνώσαν ἀληθῶς
 ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευ-
 σαν ὅτι σύ με ἀπέστειλας. ⁹ ἐγὼ
 περὶ αὐτῶν ἔρωτῶ· σὺ περὶ τοῦ
 κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν δέ-
 δωκάς μοι, ὅτι σοὶ εἰσι. ¹⁰ καὶ τὰ
 ἐμὰ πάντα σὰ ἐστι, καὶ τὰ σὰ ἐμά·
 καὶ δεδόξασμαι ἐν αὐτοῖς. ¹¹ καὶ
 οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι
 ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε
 ἔρχομαι. πάτερ ἅγιε, τήρησον αὐ-
 τοὺς ἐν τῷ ὀνόματί σου, οὓς δέδω-
 κάς μοι, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς.
¹² ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ,
 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί
 σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ
 οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ
 υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ
 πληρωθῇ. ¹³ νῦν δὲ πρὸς σε ἔρ-
 χομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσ-
 μῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν
 πεπληρωμένην ἐν αὐτοῖς. ¹⁴ ἐγὼ

MATTHEW.**MARK.**

LUKE.

JOHN, XVII.

δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁵ οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶ ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. ¹⁷ ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. ¹⁸ καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· ¹⁹ καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὥσιν ἡγιασμένοι ἐν ἀληθείᾳ. ²⁰ Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ, ²¹ ἵνα πάντες ἐν ᾧσι· καθὼς σὺ, πάτερ, ἐν ἐμοὶ καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῶν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. ²² καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς ἐν ἐσμην, ²³ ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ, ἵνα ᾧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. ²⁴ Πάτερ, σὺ δέδωκάς μοι, θέλω ἵνα ᾧσιν εἰμὶ ἐγὼ καὶ οἱ ᾧσι μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. ²⁵ Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οἱ οἱ ἔγνωσαν ὅτι σύ με ἀπέστειλας· ²⁶ καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν

MATTHEW, XXVI.

MARK, XIV.

§ 78.

³⁶ Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς, "Καθίσατε αὐτοῦ ἕως οὗ ἀπελθῶν προσεύξωμαι ἐκεῖ." ³⁷ Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. ³⁸ τότε λέγει αὐτοῖς, "Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ." ³⁹ Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, "Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς σύ." ⁴⁰ Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, "Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; ⁴¹ γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής." ⁴² Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, "Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἔαν μὴ αὐτὸ πῶ, γεννηθήτω τὸ θέλημά σου." ⁴³ Καὶ ἔλθων εὕρισκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. ⁴⁴ Καὶ ἀφείδς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπών. ⁴⁵ τότε

³² Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῇ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, "Καθίσατε ὧδε ἕως προσεύξωμαι." ³³ Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. ³⁴ καὶ λέγει αὐτοῖς, "Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε." ³⁵ Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. ³⁶ καὶ ἔλεγεν, "Ἀββᾶ ὁ πατήρ, πάντα δυνατὰ σοί· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐκ ἐγὼ θέλω, ἀλλὰ τί σύ." ³⁷ Καὶ ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, "Σίμων, καθεύδεις; οὐκ ἰσχυσας μίαν ὥραν γρηγορῆσαι; ³⁸ γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής." ³⁹ Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. ⁴⁰ καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

⁴¹ Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, "Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ

LUKE, XXII.

JOHN, XVII, XVIII.

ἡγάπησάς με ἐν αὐτοῖς ἦ, καὶ γὰρ ἐν αὐτοῖς.³⁸

§ 78.

³⁹ Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἑλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. ⁴⁰ γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, “Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.” ⁴¹ Καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὥσει λίθου βολὴν, καὶ θεῖς τὰ γόνατα προσηύχετο ⁴² λέγων, “Πάτερ, εἰ βούλει παρενεγκέω τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.” ⁴³ Ὡφθῆ δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύνων αὐτόν. ⁴⁴ καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαλύνοντες ἐπὶ τὴν γῆν. ⁴⁵ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, ⁴⁶ καὶ εἶπεν αὐτοῖς, “Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.”

XVIII. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

MATTHEW, XXVI.

ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς, “Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε ἰδοὺ ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἁμαρτωλῶν. ⁴⁸ ἐγείρεσθε, ἄγωμεν ἰδοὺ ἤγγικεν ὁ παραδιδούς με.”

⁴⁷ Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ’ αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ⁴⁸ ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, “Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.”

⁴⁹ Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, “Χαῖρε, ῥαββί,” καὶ κατεφίλησεν αὐτόν. ⁵⁰ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἐταῖρε, ἐφ’ ᾧ πάρει;”

MARK, XIV.

ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. ⁴² ἐγείρεσθε, ἄγωμεν ἰδοὺ ὁ παραδιδούς με ἤγγικε.”

⁴³ Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας, εἰς ὧν τῶν δώδεκα, καὶ μετ’ αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. ⁴⁴ δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, “Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν καὶ ἀπαγάγετε ἀσφαλῶς.”

⁴⁵ Καὶ ἔλθων, εὐθέως προσελθὼν αὐτῷ λέγει, “Ῥαββί, ῥαββί,” καὶ κατεφίλησεν αὐτόν.

⁴⁷ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν καὶ ἤγγισε τῷ Ἰησοῦ φιλεῖν αὐτόν.

² Ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ³ ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὕπλων.

⁴⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἰούδα, φιλήματι τὸν νῖδον τοῦ ἀνθρώπου παραδίδως;”

⁴ Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, “Τίνα ζητεῖτε;” ⁵ Ἀπεκρίθησαν αὐτῷ, “Ἰησοῦν τὸν Ναζωραῖον.” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἐγὼ εἰμι.” Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτόν μετ’ αὐτῶν. ⁶ Ὡς οὖν εἶπεν αὐτοῖς, “Ὅτι ἐγὼ εἰμι,” ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί. ⁷ πάλιν οὖν αὐτοὺς ἐπηρώτησε, “Τίνα ζη-

MATTHEW, XXVI.

MARK, XIV.

Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

⁵¹ Καὶ ἰδοὺ εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.

⁵² Τότε λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. ⁵³ ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ⁵⁴ πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτω δεῖ γενέσθαι;”

⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, “Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με· ⁵⁶ τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.” Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἐφυγον.

⁴⁶ Οἱ δὲ ἐπέβαλον ἐπ’ αὐτὸν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν.

⁴⁷ Εἰς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἐπαῖσε τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.

⁴⁸ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; ⁴⁹ καθ’ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.” ⁵⁰ Καὶ ἀφέντες αὐτὸν πάντες ἐφυγον.

LUKE, XXII.

JOHN, XVIII.

τείτε ;” Οἱ δὲ εἶπον, “ Ἰησοῦν τὸν Ναζωραῖον.” ⁸ Ἀπεκρίθη ὁ Ἰησοῦς, “ Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν.” ⁹ Ὡς πληρωθῇ ὁ λόγος ὃν εἶπεν, “ Ὅτι σὺς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.”

⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, “ Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ ;” ⁵⁰ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.

¹⁰ Σίμων οὖν Πέτρος ἔχων μάχαιραν ἐλκυσεν αὐτὴν καὶ ἐπαισε τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

¹¹ Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, “ Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πλώ αὐτό ;”

⁵¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “ Ἐὰν ἐως τούτου.” Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν.

⁵² Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, “ Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων ; ⁵³ καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ. ἀλλ’ αὕτη ὑμῶν ἐστίν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.”

MATTHEW, XXVI.

MARK, XIV.

⁵¹ Καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· ⁵² ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

§ 79.

⁵⁷ Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

⁵⁸ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

⁵⁸ Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἕσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

⁵⁴ Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἕσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπερετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

⁶⁹ Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, “Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.” ⁷⁰ Ὁ δὲ ἠρνῆσατο ἔμπροσθεν πάντων, λέγων, “Οὐκ οἶδα τί λέγεις.”

⁶⁶ Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, ⁶⁷ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασά αὐτῷ λέγει, “Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.” ⁶⁸ Ὁ δὲ ἠρνῆσατο λέγων, “Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις.” Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαίλιον· καὶ ἀλέκτωρ ἐφώνησε.

⁷¹ Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει

⁶⁹ Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρῆσται-

§ 79.

⁵⁴ Συλλαβόντες δὲ αὐτὸν ἤγαγον
καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον
τοῦ ἀρχιερέως.

Ὁ δὲ Πέτρος ἠκολούθει μακρό-
θεν. ⁵⁵ Ἀψάντων δὲ πῦρ ἐν μέσῳ
τῆς αὐλῆς καὶ συγκαθισάντων αὐ-
τῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ
αὐτῶν.

⁵⁶ Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις
καθήμενον πρὸς τὸ φῶς καὶ ἀτενί-
σασα αὐτῷ εἶπε, “Καὶ οὗτος σὺν
αὐτῷ ἦν.” ⁵⁷ Ὁ δὲ ἠρνήσατο αὐ-
τὸν λέγων, “Γύναι, οὐκ οἶδα αὐ-
τόν.”

⁵⁸ Καὶ μετὰ βραχὺ ἕτερος ἰδὼν
αὐτὸν ἔφη, “Καὶ σὺ ἐξ αὐτῶν εἶ.”

¹² Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος
καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέ-
λαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐ-
τὸν, ¹³ καὶ ἀπήγαγον αὐτὸν πρὸς
Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς
τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ
ἐνιαυτοῦ ἐκείνου· ¹⁴ ἦν δὲ Καϊάφας
ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι
συμφέρεي ἕνα ἄνθρωπον ἀπολέσθαι
ὑπὲρ τοῦ λαοῦ.

¹⁵ Ἠκολούθει δὲ τῷ Ἰησοῦ Σί-
μων Πέτρος, καὶ ὁ ἄλλος μαθητής.
ὁ δὲ μαθητής ἐκείνος ἦν γνωστὸς
τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ
Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·
¹⁶ ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ
θύρᾳ ἔξω. ἔξῃθεν οὖν ὁ μαθητής
ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ,
καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε
τον Πέτρον.

¹⁷ Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς
τῷ Πέτρῳ, “Μὴ καὶ σὺ ἐκ τῶν μα-
θητῶν εἶ τοῦ ἀνθρώπου τούτου;”
Λέγει ἐκείνος, “Οὐκ εἰμί.” ¹⁸ Εἰ-
στήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπη-
ρέται ἀνθρακιάν πεποικηκότες, ὅτι
ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ
μετ’ αὐτῶν ὁ Πέτρος ἐστῶς καὶ
θερμαινόμενος.

²⁵ Ἦν δὲ Σίμων Πέτρος ἐστῶς
καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ,

MATTHEW, XXVI.

τοῖς ἐκεῖ, “Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.” ⁷² Καὶ πάλιν ἠρνήσατο μεθ’ ὅρκου, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.”

⁷³ Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, “Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ; καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.” ⁷⁴ Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.” Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. ⁷⁵ καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, “Ὅτι πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με” καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

⁸⁹ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι· ⁹⁰ καὶ οὐχ εὔρον. καὶ πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εὔρον.

MARK, XIV.

κόσιν, “Ὅτι οὗτος ἐξ αὐτῶν ἐστίν.” ⁷⁰ Ὁ δὲ πάλιν ἠρνεῖτο.

Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, “Ἀληθῶς ἐξ αὐτῶν εἶ; καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.” ⁷¹ Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε” ⁷² καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε· καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς.” καὶ ἐπιβαλὼν ἔκλαιε.

⁸⁵ Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὗρισκον· ⁸⁶ πολλοὶ γὰρ ἐψευδομαρτύρουν κατ’ αὐτοῦ, καὶ ἴσαι αἱ μαρτυραὶ οὐκ ἦσαν.

LUKE, XXII.

‘Ο δὲ Πέτρος εἶπεν, “Ἀνθρῳπε, οὐκ εἰμί.”

JOHN, XVIII.

“Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;” Ἠρνήσατο ἐκεῖνος καὶ εἶπεν, “Οὐκ εἰμί.”

⁵⁹ Καὶ διαστάσης ὥσει ὥρας μιᾶς ἄλλος τις διῷσχυρίζετο λέγων, “Ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.” ⁶⁰ Εἶπε δὲ ὁ Πέτρος, “Ἀνθρῳπε, οὐκ οἶδα ὃ λέγεις.” Καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ὁ ἀλέκτωρ· ⁶¹ καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, “Ὅτι πρὶν ἀλέκτορα φωνῆσαι ἀπαρνήσῃ με τρίς.” ⁶² Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἐκλαυσε πικρῶς.

²⁶ Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὐ ἀπέκονε Πέτρος τὸ ὠτίον, “Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;” ²⁷ Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

¹⁹ Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. ²⁰ ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ παρησῖα ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. ²¹ Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκότας, τί ἐλάλησα αὐτοῖς· ἵδε οὗτοι οἰδασιν ἃ εἶπον ἐγώ.” ²² Ταῦτα δὲ αὐτοῦ εἰπόντος εἰς τῶν ὑπηρετῶν παρестηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, “Οὕτως ἀποκρίθη τῷ ἀρχιε-

MATTHEW, XXVI.

MARK, XIV.

“Τότερον δὲ προσελθόντες δύο ψευδομάρτυρες ⁶¹ εἶπον, “Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.” ⁶² Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, “Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν;” ⁶³ Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, “Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.” ⁶⁴ Λέγει αὐτῷ ὁ Ἰησοῦς, “Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.” ⁶⁵ Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ λέγων, “Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.” ⁶⁶ Τί ὑμῖν δοκεῖ;” Οἱ δὲ ἀποκριθέντες εἶπον, “Ἐνοχος θανάτου ἐστί.”

⁶⁷ Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, ⁶⁸ λέγοντες, “Προφύττευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖσας σε;”

⁶⁷ Καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ’ αὐτοῦ λέγοντες, ⁶⁸ “Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, “Ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτου τὸν χειροποιήτου, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτου οἰκοδομήσω.” ⁶⁹ Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. ⁷⁰ Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπηρώτησε τὸν Ἰησοῦν λέγων, “Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;” ⁷¹ Ὁ δὲ ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;” ⁷² Ὁ δὲ Ἰησοῦς εἶπεν, “Ἐγὼ εἰμι· καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.” ⁷³ Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, “Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;” ⁷⁴ ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται;” Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἐνοχον θανάτου.

⁷⁵ Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, “Προφύττευσον” καὶ οἱ ὑπηρέται ραπίσματος αὐτὸν ἐβαλλον.

LUKE, XXII.

JOHN, XVIII.

ρεῖ;" ²³ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς,
 "Εἰ κακῶς ἐλάλησα, μαρτύρησον
 περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
 δέρεις;"

⁶³ Καὶ οἱ ἄνδρες οἱ συνέχοντες
 τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέ-
 ροντες, ⁶⁴ καὶ περικαλύψαντες αὐτὸν
 ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ
 ἐπηρώτων αὐτὸν λέγοντες, "Προ-
 φήτευσον, τίς ἐστιν ὁ παῖσας σε."
⁶⁵ Καὶ ἕτερα πολλὰ βλασφημοῦντες
 ἔλεγον εἰς αὐτόν.

MATTHEW, XXVII.

XXVII. Πρωίᾳ δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν.

MARK, XV.

XV. Καὶ εὐθέως ἐπὶ τὸ πρῶτον συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον.

² Καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

³ Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις ⁴ λέγων, “Ἡμαρτον παρὰ τοῦ αἵματος ἀθῶον.” Οἱ δὲ εἶπον, “Τί πρὸς ἡμᾶς; σὺ ὄψει.” ⁵ Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγγατο. ⁶ Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, “Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι.” ⁷ Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. ⁸ διὸ ἐκλήθη ὁ ἀγρὸς ἐκείνος ἀγρὸς αἱματος ἕως τῆς σήμερον. ⁹ τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἱερε-

Δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.

LUKE, XXII, XXIII.

⁶⁶ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν λέγοντες, ⁶⁷ “Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν.” Εἶπε δὲ αὐτοῖς, “Ἐὰν ὑμῖν εἴπω, σὺ μὴ πιστεύσῃτε· ⁶⁸ ἔὰν δὲ καὶ ἐρωτήσω, σὺ μὴ ἀποκριθῇτέ μοι ἢ ἀπολύσῃτε. ⁶⁹ ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.” ⁷⁰ Εἶπον δὲ πάντες, “Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;” Ὁ δὲ πρὸς αὐτοὺς ἔφη, “Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.” ⁷¹ Οἱ δὲ εἶπον, “Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.”

XXIII. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλάτον.

JOHN, XVIII.

²⁴ Ἀπέστειλεν αὐτὸν δὲ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

²⁸ Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ πρωΐα.

MATTHEW, XXVII.

MARK, XV.

μίου τοῦ προφήτου λέγοντος, 'Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, ¹⁰ καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.'

§ 80.

¹¹ 'Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;" 'Ο δὲ Ἰησοῦς ἔφη αὐτῷ, "Σὺ λέγεις." ¹² Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. ¹³ τότε λέγει αὐτῷ ὁ Πιλάτος, "Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι;" ¹⁴ Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζω τὸν ἡγεμόνα λίαν.

² Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;" 'Ο δὲ ἀποκριθεὶς εἶπεν αὐτῷ, "Σὺ λέγεις." ³ Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά· ⁴ ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν λέγων, "Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου καταμαρτυροῦσιν" ⁵ 'Ο δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζω τὸν Πιλάτον.

§ 80.

² Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, “Τοῦτον εὖρομεν διαστρέφοντα τὸ ἔθνος καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.” ³ Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων, “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;” Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, “Σὺ λέγεις.” ⁴ Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, “Οὐδὲν εὕρισκω αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ.”

⁵ Οἱ δὲ ἐπίσχυον λέγοντες, “Ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.” ⁶ Πιλάτος δὲ ἀκούσας Γαλιλαῖαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· ⁷ καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ⁸ Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ

MATTHEW.**MARK.**

LUKE, XXIII.

JOHN, XVIII.

περὶ αὐτοῦ, καὶ ἤλπιζέ τι σημεῖον
 ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ⁹ ἐπη-
 ρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς·
 αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
¹⁰ εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ
 οἱ γραμματεῖς εὐτόνως κατηγοροῦν-
 τες αὐτοῦ. ¹¹ ἐξουθενήσας δὲ αὐτὸν
 ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν
 αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν αὐ-
 τὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν
 αὐτὸν τῷ Πιλάτῳ. ¹² ἐγένοντο δὲ
 φίλοι οὗτοι Πιλάτος καὶ ὁ Ἡρώδης
 ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·
 προὔπῃρχον γὰρ ἐν ἐχθρᾷ ὄντες
 πρὸς ἑαυτούς.

Καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
 πραιτώριον, ἵνα μὴ μιανθῶσω, ἀλλ'
 ἵνα φάγωσι τὸ πάσχα. ²⁹ ἐξῆλθεν
 οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπε,
 “Τίνα κατηγορίαν φέρετε κατὰ τοῦ
 ἀνθρώπου τούτου;” ³⁰ Ἀπεκρίθησαν
 καὶ εἶπον αὐτῷ, “Εἰ μὴ ἦν οὗτος
 κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν
 αὐτόν.” ³¹ Εἶπεν οὖν αὐτοῖς ὁ Πι-
 λάτος, “Λάβετε αὐτὸν ὑμεῖς, καὶ
 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐ-
 τόν.” Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι,
 “Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειναι
 οὐδένα.” ³² ἵνα ὁ λόγος τοῦ Ἰησοῦ
 πληρωθῇ, ὃν εἶπε σημαίνων ποίφ
 θανάτῳ ἡμελλεν ἀποθνήσκειν. ³³ Εἰς-
 ῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν
 ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν
 καὶ εἶπεν αὐτῷ, “Σὺ εἰ ὁ βασιλεὺς
 τῶν Ἰουδαίων;” ³⁴ Ἀπεκρίθη αὐτῷ
 ὁ Ἰησοῦς, “Ἀφ' ἑαυτοῦ σὺ τοῦτο
 λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;”
³⁵ Ἀπεκρίθη ὁ Πιλάτος, “Μήτι ἐγὼ
 Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ

MATTHEW, XXVII.

MARK, XV.

¹⁵ Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγε-
μὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον,
ὃν ᾗθελον. ¹⁶ εἶχον δὲ τότε δέσ-
μιον ἐπίσημον λεγόμενον Βαραβ-
βᾶν. ¹⁷ συνηγμένων οὖν αὐτῶν
εἶπεν αὐτοῖς ὁ Πιλάτος, “Τίνα θέ-
λετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ
Ἰησοῦν τὸν λεγόμενον Χριστόν;”

⁶ Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς
ἓνα δέσμιον, ὃν περ ᾗθούντο. ⁷ ἦν
δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν
συστασιαστῶν δεδεμένος, οἵτινες ἐν
τῇ στάσει φόνον πεποιήκεισαν.
⁸ καὶ ἀναβοήσας ὁ ὄχλος ᾗρξατο
αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς.
⁹ ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέ-
γων, “Θέλετε ἀπολύσω ὑμῖν τὸν
βασιλέα τῶν Ἰουδαίων;”

¹⁸ Ἦδει γὰρ ὅτι διὰ φθόνον παρέ-
δωκαν αὐτόν.

¹⁰ Ἐγνώσκει γὰρ ὅτι διὰ φθόνον
παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.

¹⁹ Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ
βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ
γυνὴ αὐτοῦ λέγουσα, “Μηδὲν σοὶ
καὶ τῷ δικαίῳ ἐκεῖν· πολλὰ γὰρ
ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”

LUKE, XXIII.

JOHN, XVIII.

οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας ;” ³⁶ Ἀπεκρίθη ὁ Ἰησοῦς, “Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.” ³⁷ Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, “Οὐκοῦν βασιλεὺς εἶ σύ ;” Ἀπεκρίθη ὁ Ἰησοῦς, “Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.” ³⁸ Λέγει αὐτῷ ὁ Πιλάτος, “Τί ἐστιν ἀλήθεια ;”

¹³ Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας καὶ τὸν λαόν ¹⁴ εἶπε πρὸς αὐτοὺς, “Προσηνέγκατέ μοι τὸν ἄνθρωπον τούτου ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ’ αὐτοῦ· ¹⁵ ἀλλ’ οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ· ¹⁶ παιδεύσας οὖν αὐτὸν ἀπολύσω.”

¹⁷ Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς, “Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ· ³⁹ ἔστι δὲ συνήθεια ὑμῖν ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων ;”

MATTHEW, XXVII.

²⁰ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. ²¹ ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, “Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;” Οἱ δὲ εἶπον, “Βαραββᾶν.”

MARK, XV.

¹¹ Οἱ δὲ ἀρχιερεῖς ἀνέσπεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

²² Λέγει αὐτοῖς ὁ Πιλάτος, “Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;” Λέγουσιν αὐτῷ πάντες, “Σταυρωθήτω.”

¹² Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, “Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;” ¹³ Οἱ δὲ πάλιν ἔκραξαν, “Σταύρωσον αὐτόν.”

LUKE, XXIII.

¹⁸ Ἀνέκραξαν δὲ παμπληθεὶ λέγοντες, “ Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν,” ¹⁹ ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν.

²⁰ Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν. ²¹ οἱ δὲ ἐπεφώνουν, λέγοντες, “ Σταύρωσον, σταύρωσον αὐτόν.”

JOHN, XVIII.

⁴⁰ Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, “ Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν.” ἦν δὲ ὁ Βαραββᾶς ληστής.

XIX. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἔμαστίγωσε. ² καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, ³ καὶ ἔλεγον, “ Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων,” καὶ ἔδωδον αὐτῷ ῥαπίσματα.

⁴ Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς, “ Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.” ⁵ Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, “ Ἴδε ὁ ἄνθρωπος.” ⁶ Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἔκραύγασαν λέγοντες, “ Σταύρωσον, σταύρωσον.” Λέγει αὐτοῖς ὁ Πιλάτος, “ Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.” ⁷ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, “ Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.”

⁸ Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, ⁹ καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, “ Πόθεν εἶ σύ;” Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. ¹⁰ λέγει οὖν αὐτῷ ὁ Πιλάτος, “ Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε καὶ ἐξουσίαν

MATTHEW, XXVII.

MARK, XV.

23 Ὁ δὲ ἡγεμὼν ἔφη, "Τί γὰρ κακὸν ἐποίησεν;" Οἱ δὲ περισσῶς ἔκραζον λέγοντες, "Σταυρωθήτω."

14 Ὁ δὲ Πιλάτος ἔλεγε αὐτοῖς, "Τί γὰρ κακὸν ἐποίησεν;" Οἱ δὲ περισσοτέρως ἔκραζα, "Σταύρωσον αὐτόν."

24 Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων, "Ἐγὼ εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὀψεσθε."
25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, "Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν."

26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

LUKE, XXIII.

JOHN, XVIII.

²² Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, “Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.”
²³ Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.

ἔχω ἀπολύσαι σε;” ¹¹ Ἀπεκρίθη ὁ Ἰησοῦς, “Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ’ ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.”

¹² Ἐκ τούτου ἐζήτηι ὁ Πιλάτος ἀπολύσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, “Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα αὐτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.” ¹³ Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. ¹⁴ ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεί ἐκτη. καὶ λέγει τοῖς Ἰουδαίοις, “Ἴδε ὁ βασιλεὺς ὑμῶν.” ¹⁵ Οἱ δὲ ἐκραύγασαν, “Ἄρον, ἄρον, σταύρωσον αὐτόν.” Λέγει αὐτοῖς ὁ Πιλάτος, “Τὸν βασιλέα ὑμῶν σταυρώσω;” Ἀπεκρίθησαν οἱ ἀρχιερεῖς, “Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.”

²⁴ Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἷτημα αὐτῶν· ²⁵ ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ἡτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

¹⁶ Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

αβον δὲ τὸν Ἰησοῦν καὶ
γαγον.

§ 81.

¹⁷ Καὶ βαστάζων τὸν σταυρὸν αὐ-
τοῦ ἐξῆλθεν.

γαγον αὐτὸν, ἐπι-
μεινός τινας Κυρηναίου
μένον ἀπ' ἀγροῦ, ἐπέθηκαν
τὸν σταυρὸν φέρειν ὀπισθεν
αὐτοῦ. ²¹ Ἡκολούθει δὲ αὐτῷ
πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναι-
κων αἱ καὶ ἐκόπτοντο καὶ ἐθρήνου-
ν αὐτόν. ²² στραφεὶς δὲ πρὸς αὐτάς
ὁ Ἰησοῦς εἶπε, “Θυγατέρες Ἱερου-
σαλήμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ'
ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα
ὑμῶν. ²³ ὅτι ἰδοὺ ἔρχονται ἡμέραι
ἐν αἷς ἐροῦσι, Μακάριαι αἱ στείραι
καὶ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ
μαστοὶ οἱ οὐκ ἐθήλασαν. ³⁰ τότε
ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε
ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύ-

MATTHEW, XXVII.

²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν· ²⁸ καὶ ἐκδύσαντες αὐτὸν περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, ²⁹ καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες, “Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων·” ³⁰ καὶ ἐμπύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. ³¹ Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

MARK, XV.

¹⁶ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἕσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, ¹⁷ καὶ ἐνδύουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκανθῶν στέφανον, ¹⁸ καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν, “Χαῖρε, βασιλεὺ τῶν Ἰουδαίων,” ¹⁹ καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυσαν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. ²⁰ Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.

§ 81.

³² Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἡγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

²¹ Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον.

§ 81.

¹⁷ Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν.

²⁶ Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. ²⁷ Ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. ²⁸ στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, "Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. ²⁹ ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι καὶ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. ³⁰ τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύ-

MATTHEW, XXVII.

MARK, XV.

³³ Καὶ ἔλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστι λεγόμενος κρανίου τόπος, ³⁴ ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν.

³⁵ Σταυρώσαντες δὲ αὐτόν.

³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων.

²² Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστι μεθερμηνευόμενον Κρανίου τόπος. ²³ Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε.

²⁴ Καὶ σταυρώσαντες αὐτόν.

²⁷ Καὶ σὺν αὐτῷ σταυροῦσι δύο λησταί, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ· ²⁸ καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα, 'Καὶ μετὰ ἀνόμων ἐλογίσθη.'

Διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, 'Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.' ³⁶ Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

Διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρη.

²⁵ Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.

²⁹ Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινεῦντες τὰς κεφα-

²⁹ Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινεῦντες τὰς κεφα-

LUKE, XXIII.

JOHN, XIX.

ψατε ἡμᾶς· ³¹ ὅτι, εἰ ἐν τῷ ὑγρῷ
ξύλῳ ταῦτα ποιούσιν, ἐν τῷ ξηρῷ
τί γένηται ;” ³² Ἦγοντο δὲ καὶ ἑτε-
ροι δύο κακούργοι σὺν αὐτῷ ἀναιρε-
θῆναι.

³³ Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τό-
πον τὸν καλούμενον Κρανίον,

Εἰς τὸν λεγόμενον Κρανίον τόπον,
ὅς λέγεται Ἑβραϊστὶ Γολγοθᾶ·

Ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς
κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ
ἐξ ἀριστερῶν.

¹⁸ Ὅπου αὐτὸν ἐσταύρωσαν, καὶ
μετ’ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ
ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

³⁴ Ὁ δὲ Ἰησοῦς ἔλεγε, “ Πάτερ,
ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί
ποιοῦσι.”

Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐ-
τοῦ ἔβαλον κλῆρον.

²³ Οἱ οὖν στρατιῶται, ὅτε ἐσταύ-
ρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμά-
τια αὐτοῦ, καὶ ἐποίησαν τέσσαρα
μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ
τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄρρα-
φος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι’
ὅλου· ²⁴ εἶπον οὖν πρὸς ἀλλήλους,
“ Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχω-
μεν περὶ αὐτοῦ, τίνος ἔσται.” Ὡς
ἡ γραφὴ πληρωθῇ ἢ λέγουσα, ‘ Δι-
εμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς,
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον
κλῆρον.’

Οἱ μὲν οὖν στρατιῶται ταῦτα
ἐποίησαν.

³⁵ Καὶ εἰστίκει ὁ λαὸς θεωρῶν.

MATTHEW, XXVII.

λὰς αὐτῶν ⁴⁰ καὶ λέγοντες, “Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάρβηθι ἀπὸ τοῦ σταυροῦ.”

⁴¹ Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, ⁴² “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. εἰ βασιλεὺς Ἰσραὴλ ἔστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. ⁴³ πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν· εἶπε γὰρ, “Ὅτι Θεοῦ εἰμι υἱός.”

MARK, XV.

λὰς αὐτῶν καὶ λέγοντες, “Οὐαὶ ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, ³⁰ σῶσον σεαυτὸν καὶ κατάρβα ἀπὸ τοῦ σταυροῦ.”

³¹ Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ³² ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.”

⁴⁴ Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.

³⁷ Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, “Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.”

Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.

²⁶ Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, “Ὁ βασιλεὺς τῶν Ἰουδαίων.”

LUKE, XXIII.

JOHN, XIX.

Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχον-
τες σὺν αὐτοῖς, λέγοντες, “Ἄλλους
ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός
ἐστιν ὁ Χριστός, ὁ τοῦ Θεοῦ ἐκλεκ-
τός.”

³⁶ Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ
στρατιῶται, προσερχόμενοι καὶ ὄξος
προσφέροντες αὐτῷ ³⁷ καὶ λέγοντες,
“Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-
δαίων, σῶσον σεαυτόν.”

³⁸ Ἦν δὲ καὶ ἐπιγραφὴ γεγραμ-
μένη ἐπ’ αὐτῷ γράμμασιν Ἑλληνι-
κοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς,
“Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰου-
δαίων.”

¹⁹ Ἐγραψε δὲ καὶ τίτλον ὁ Πι-
λάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ
ἦν δὲ γεγραμμένον, “Ἰησοῦς ὁ
Ναζωραῖος ὁ βασιλεὺς τῶν Ἰου-
δαίων.” ²⁰ Τοῦτον οὖν τὸν τίτλον
πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων,
ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος
ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν
γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ,
Ῥωμαϊστὶ. ²¹ ἔλεγον οὖν τῷ Πι-
λάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων,
“Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰου-
δαίων, ἀλλ’ ὅτι ἐκείνος εἶπε, Βασι-
λεὺς εἰμι τῶν Ἰουδαίων.” ²² Ἀπε-
κρίθη ὁ Πιλάτος, “Ὁ γέγραφα,
γέγραφα.”

MATTHEW, XXVII.

MARK, XV.

⁴⁶ Ἀπὸ δὲ ἑκτῆς ὥρας σκότος
ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως
ὥρας ἑννάτης.

³³ Γενομένης δὲ ὥρας ἑκτῆς σκό-
τος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
ὥρας ἑννάτης.

⁴⁶ Περὶ δὲ τὴν ἑννάτην ὥραν ἀνε-
βόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
λέγων, “Ἥλι, Ἥλι, λαμὰ σαβα-
χθανί;” τοῦτ' ἔστι, “Θεέ μου, Θεέ
μου, ἱνατί με ἐγκατέλιπες;” ⁴⁷ Τι-
νὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαν-
τες ἔλεγον, “Ὅτι Ἥλιαν φωνεῖ
οὗτος.”

⁴⁸ Καὶ εὐθέως δραμὼν εἰς ἔξ

³⁴ Καὶ τῇ ὥρᾳ τῇ ἑννάτῃ ἐβόη-
σεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων,
“Ἐλωτ' Ἐλωτ, λαμμὰ σαβαχθανί;”
ὃ ἔστι μεθερμηνευόμενον, “Ὁ Θεός
μου ὁ Θεός μου, εἰς τί με ἐγκατέ-
λιπες;” ³⁵ Καὶ τινες τῶν παρεστη-
κότων ἀκούσαντες ἔλεγον, “Ἴδού
Ἥλιαν φωνεῖ.”

³⁶ Δραμὼν δὲ εἰς, καὶ γεμίσας

LUKE, XXIII.

JOHN, XIX.

³⁹ Εἰς δὲ τῶν κρεμασθέντων κα-
ούργων ἐβλασφήμει αὐτὸν λέγων,
“Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυ-
τὸν καὶ ἡμᾶς.” ⁴⁰ Ἀποκριθεὶς δὲ
ὁ ἕτερος ἐπετίμα αὐτῷ λέγων,
“Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν
τῷ αὐτῷ κρίματι εἶ; ⁴¹ καὶ ἡμεῖς μὲν
δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν
ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
ἁτοπον ἐπραξε.” ⁴² Καὶ ἔλεγε τῷ
Ἰησοῦ, “Μνήσθητί μου, Κύριε,
ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.”
⁴³ Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν
λέγω σοι, σήμερον μετ’ ἐμοῦ ἔσῃ
ἐν τῷ παραδείσῳ.”

⁴⁴ Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ
σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν
ἕως ὥρας ἐνάτης· ⁴⁵ καὶ ἐσκοτίσθη ὁ
ἥλιος.

²⁵ Εἰσθήκεισαν δὲ παρὰ τῷ σταυρῷ
τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ
ἀδελφὴ τῆς μητρὸς αὐτοῦ Μαρία ἡ
τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγ-
δαληνὴ. ²⁶ Ἰησοῦς οὖν ἰδὼν τὴν
μητέρα καὶ τὸν μαθητὴν παρεστῶτα
ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ,
“Γύναι, ἰδοὺ ὁ υἱός σου.” ²⁷ Εἰτα
λέγει τῷ μαθητῇ, “Ἴδου ἡ μήτηρ
σου.” Καὶ ἀπ’ ἐκείνης τῆς ὥρας
ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

²⁸ Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς
ὅτι πάντα ἤδη τετέλεστοι, ἵνα τε-
λειωθῇ ἡ γραφή, λέγει, “Διψῶ.”

²⁹ Σκευὸς οὖν ἔκειτο ὄξους μεστόν·

MATTHEW, XXVII.

αὐτῶν καὶ λαβὼν σπόγγον, πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. ⁴⁰ οἱ δὲ λοιποὶ ἔλεγον, “Ἄφες ἰδωμεν εἰ ἔρχεται Ἡλίας σῶσων αὐτόν.”

⁵⁰ Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφήκε τὸ πνεῦμα.

⁵¹ Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν, ⁵² καὶ τὰ μνημεῖα ἀνεψύχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθη, ⁵³ καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

⁵⁴ Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γεγνημένα ἐφοβήθησαν σφόδρα, λέγοντες, “Ἄληθώς Θεοῦ υἱὸς ἦν οὗτος.”

MARK, XV.

σπόγγον ὄξους περιθεὶς τε καλάμῳ, ἐπότιζεν αὐτόν, λέγων, “Ἄφετε ἰδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.”

³⁷ Ὁ δὲ Ἰησοῦς ἀφείδς φωνὴν μεγάλην ἐξέπνευσε. ³⁸ Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

³⁹ Ἰδὼν δὲ ὁ κεντυρίων ὁ παρ’ ἐστῆς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν, “Ἀληθώς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.”

⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαгдаληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

⁴⁰ Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαгдаληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ καὶ Σαλώμη, ⁴¹ αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

LUKE, XXIII.

JOHN, XIX.

οἱ δὲ πλήσαντες σπόγγον ὄξους,
καὶ ὑσώπῳ περιθέντες, προσήνεγ-
καν αὐτοῦ τῷ στόματι. ⁵⁰ ὅτε οὖν
ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε,
“Τετέλεσται.”

Καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ
ναοῦ μέσον· ⁴⁶ καὶ φωνήσας φωνῇ
μεγάλῃ ὁ Ἰησοῦς εἶπε, “Πάτερ, εἰς
χεῖράς σου παραθήσομαι τὸ πνεῦμά
μου” καὶ ταῦτα εἰπὼν ἐξέπνευσεν.

Καὶ κλίνας τὴν κεφαλὴν παρέ-
δωκε τὸ πνεῦμα.

⁴⁷ Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ
γενόμενον ἐδόξασε τὸν Θεὸν λέ-
γων, “Ὅντως ὁ ἄνθρωπος οὗτος
δίκαιος ἦν.”

⁴⁸ Καὶ πάντες οἱ συμπαραγενο-
μενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην,
θεωροῦντες τὰ γενόμενα, τύπτουντες
ἐαυτῶν τὰ στήθη ὑπέστρεφον. ⁴⁹ εἰ-
στήκεισαν δὲ πάντες οἱ γνωστοὶ
αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ
συνακολουθήσασαι αὐτῷ ἀπὸ τῆς
Γαλιλαίας, ὁρῶσαι ταῦτα.

³¹ Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μέλῃ
ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ
σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, ἦν

§ 82.

⁵⁷ Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. ⁵⁸ οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. ⁵⁹ καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρῇ, ⁶⁰ καὶ ἔθηκεν αὐτὸ ἐν τῷ καυῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. ⁶¹ ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ

⁴² Καὶ ἤδη ὁψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὃ ἐστὶ προσάββατον, ⁴³ ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀρμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ⁴⁴ ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· ⁴⁵ καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. ⁴⁶ καὶ ἀγοράσας σινδόνα καὶ καθελὼν αὐ-

LUKE, XXIII.

JOHN, XIX.

γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλάτου ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ³² ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. ³³ ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ὥς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη. ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξε· καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινῇ αὐτοῦ ἔστω ἡ μαρτυρία, κακείνους οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε. ³⁶ ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, 'Ὅστοῦν οὐ συντριβήσεται αὐτοῦ.' ³⁷ Καὶ πάλιν ἑτέρα γραφὴ λέγει, 'Ὅψονται εἰς δὴν ἐξεκέντησαν.'

§ 82.

⁵⁰ Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος (⁵¹ οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν), ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, ⁵² οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτησато τὸ σῶμα τοῦ Ἰησοῦ. ⁵³ καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. ⁵⁴ καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε.

³⁸ Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ, κρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. ³⁹ ἦλθε δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὥσει λίτρας ἑκατόν. ⁴⁰ ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς

MATTHEW, XXVII, XXVIII.

καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

MARK, XV, XVI.

τὸν ἐνεβλῆσε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσέκυλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ⁴¹ ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν πού τίθεται.

⁶² Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον ⁶³ λέγοντες, “Κύριε, ἐμνηστήμεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴ κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν καὶ εἰπωσι τῷ λαῷ, Ὑγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.” ⁶⁵ Ἐφῆ δὲ αὐτοῖς ὁ Πιλάτος, “Ἐχετε κουστωδία· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.” ⁶⁶ Οἱ δὲ πορευθέντες ἡσφάλισαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

§ 88.

XXVIII. Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

XVI. Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. ² καὶ λίαν πρῶτῃ τῆς μῆας σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατελῶντος τοῦ ἡλίου.

² Καὶ ἰδὸν σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς

LUKE, XXIII, XXIV.

⁵⁵ Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ· ⁵⁶ ὑποστρέψασαι δὲ ἡτοίμασαν ἄρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

JOHN, XIX, XX.

Ἰουδαίοις ἐνταφιάζειν. ⁴¹ ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ⁴² ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἐθήκαν τὸν Ἰησοῦν.

§ 83.

XXIV. Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνήμα φέρουσαι ἃ ἡτοίμασαν ἄρώματα, καὶ τινας σὺν αὐταῖς.

XX. Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου.

MATTHEW, XXVIII.

MARK, XVI.

ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ³ ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει χιῶν. ⁴ ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὥσει νεκροί.

⁵ Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξί, “Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. ⁶ οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε. δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. ⁷ καὶ ταχὺ πορευθεῖσαι εἰπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν.” ⁸ Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

³ Καὶ ἔλεγον πρὸς ἑαυτὰς, “Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;” ⁴ Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκυσταὶ ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ⁵ καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιαῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. ⁶ ὁ δὲ λέγει αὐταῖς, “Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκεν αὐτόν. ⁷ ἀλλ’ ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.” ⁸ Καὶ ἐξελθοῦσαι ταχὺ ἔφυγον ἀπὸ τοῦ μνημείου εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

⁹ Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ’ ἧς ἐκβεβλήκει ἐπὶ δαιμόνια. ¹⁰ ἐκεῖνη πορευ-

² Εὗρον δὲ τὸν λίθον ἀποκεκυλισ-
 μένον ἀπὸ τοῦ μνημείου, ³ καὶ εἰς-
 ελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ
 κυρίου Ἰησοῦ. ⁴ καὶ ἐγένετο ἐν τῷ
 διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ
 ἰδοὺ δύο ἄνδρες ἐπέστησαν αὐταῖς
 ἐν ἐσθήσεσιν ἀστραπτούσαις. ⁵ ἐμ-
 φόβων δὲ γενομένων αὐτῶν καὶ
 κλινουσῶν τὸ πρόσωπον εἰς τὴν
 γῆν, εἶπον πρὸς αὐτὰς, “Τί ζητεῖτε
 τὸν ζῶντα μετὰ τῶν νεκρῶν; ⁶ οὐκ
 ἔστιν ὧδε, ἀλλ’ ἡγέρθη· μνήσθητε
 ὡς ἐλάλησεν ὑμῖν ἔτι ὡν ἐν τῇ
 Γαλιλαίᾳ, ⁷ λέγων, “Ὅτι δεῖ τὸν υἱὸν
 τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖ-
 ρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυ-
 ρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-
 στῆναι.” ⁸ Καὶ ἐμνήσθησαν τῶν
 ῥημάτων αὐτοῦ, ⁹ καὶ ὑποστρέψασαι
 ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα
 πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς
 λοιποῖς. ¹⁰ ἦσαν δὲ ἡ Μαγδαληνὴ
 Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰα-
 κώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς,
 αἱ ἔλεγον πρὸς τοὺς ἀποστόλους
 ταῦτα.

² Τρέχει οὖν καὶ ἔρχεται πρὸς
 Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλ-
 λον μαθητὴν ὃν ἐφώλει ὁ Ἰησοῦς,
 καὶ λέγει αὐτοῖς, “Ἦραν τὸν κύ-

MATTHEW, XXVIII.

MARK, XVI.

θείσα ἀπήγγειλε τοῖς μετ' αὐτοῦ
γενομένοις, πενθοῦσι καὶ κλαίονσι.
¹¹ καὶ οἱ ἀκούσαντες ὅτι ᾤ και
ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.

LUKE, XXIV.

JOHN, XX.

¹¹ Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

¹² Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

ριον ἐκ τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.”

³ Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ⁴ ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητῆς προέδραμε τάχιον τοῦ Πέτρου καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, ⁵ καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ⁶ ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ⁷ καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ⁸ τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς ὃ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ ἐπίστευσεν· ⁹ οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰ ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. ¹¹ Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίονσα ἔξω. ὥς οὖν ἔκλαιε, παρέκυνεν εἰς τὸ μνημεῖον, ¹² καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς, καθεζομένους ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. ¹³ καὶ λέγουσιν αὐτῇ ἐκείνοι, “Γύναι, τί κλαίεις;” Λέγει αὐτοῖς, “Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.” ¹⁴ Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὰν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστι. ¹⁵ λέγει αὐτῇ ὁ

MATTHEW, XXVIII.

MARK.

⁹ Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς λέγων, “Χαίρετε.” Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. ¹⁰ τότε λέγει αὐταῖς ὁ Ἰησοῦς, “Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.”

¹¹ Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστῳδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. ¹² καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγοντες, ¹³ “Εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων. ¹⁴ καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος,

LUKE.

JOHN, XX.

Ἰησοῦς, “Γύναι, τί κλαίεις; τίνα ζητεῖς;” Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, “Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκες, καὶ γὰρ αὐτὸν ἄρῶ.” ¹⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, “Μαρία.” Στραφεῖσα ἐκείνη λέγει αὐτῷ, “Ῥαββουνί,” ὃ λέγεται Διδάσκαλε. ¹⁷ λέγει αὐτῇ ὁ Ἰησοῦς, “Μὴ μου ἅπτου, σὺ γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ Θεόν μου καὶ Θεὸν ὑμῶν.” ¹⁸ Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.

MATTHEW XXVII.

MARK IV.

And Jesus said unto the
multitude, saying, I will
send forth my servants
into the world, to preach
the Gospel. And he said
unto them, Go ye into
all the world, and preach
the Gospel to every creature.

I will send forth my
servants into the world, to
preach the Gospel to every
creature.

LUKE, XXIV.

JOHN.

¹³ Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἥ ὄνομα Ἑμμαούς· ¹⁴ καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· ¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτῶν. ¹⁷ Εἶπε δὲ πρὸς αὐτοὺς, “Τίνες οἱ λόγοι οὗτοι σὺς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποί;” ¹⁸ Ἀποκριθεὶς δὲ ὁ εἰς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτὸν, “Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;” ¹⁹ Καὶ εἶπεν αὐτοῖς, “Ποῖα;” Οἱ δὲ εἶπον αὐτῷ, “Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ, ²⁰ ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν·” ²¹ ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ’ οὗ ταῦτα ἐγένετο. ²² ἀλλὰ καὶ γυναικὲς τινες

MATTHEW.

MARK.

•

LUKE, XXIV.

JOHN.

ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι
 ὀρθρῖαι ἐπὶ τὸ μνημεῖον· ²³ καὶ μὴ
 εὐρούσαι τὸ σῶμα αὐτοῦ ἦλθον
 λέγουσαι καὶ ὁπτασίαν ἀγγέλων
 ἑωρακέσαι, οἳ λέγουσιν αὐτὸν ζῆν.
²⁴ καὶ ἀπηλθόν τινες τῶν σὺν
 ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον
 οὕτω καθῶς καὶ αἱ γυναῖκες εἶπον,
 αὐτὸν δὲ οὐκ εἶδον.” ²⁵ Καὶ αὐτὸς
 εἶπε πρὸς αὐτοὺς, “ὦ ἀνόητοι καὶ
 βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ
 πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·
²⁶ οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χρισ-
 τὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν
 αὐτοῦ;” ²⁷ Καὶ ἀρξάμενος ἀπὸ Μω-
 σέως καὶ ἀπὸ πάντων τῶν προφη-
 τῶν διηρμήνευεν αὐτοῖς ἐν πάσαις
 ταῖς γραφαῖς τὰ περὶ αὐτοῦ. ²⁸ Καὶ
 ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύ-
 οντο· καὶ αὐτὸς προσεποιεῖτο πορ-
 ρωτέρω πορεύεσθαι· ²⁹ καὶ παρεβιά-
 σαντο αὐτὸν λέγοντες, “Μεῖνον
 μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ
 καὶ κέκλικεν ἡ ἡμέρα.” Καὶ εἰς-
 ἦλθε τοῦ μεῖναι σὺν αὐτοῖς. ³⁰ καὶ
 ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν
 μετ’ αὐτῶν, λαβὼν τὸν ἄρτον εὐλό-
 γησε, καὶ κλάσας ἐπέδιδου αὐτοῖς.
³¹ αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλ-
 μοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς
 ἄφαντος ἐγένετο ἀπ’ αὐτῶν. ³² Καὶ
 εἶπον πρὸς ἀλλήλους, “Οὐχὶ ἡ καρ-
 δία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς
 ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διή-
 νοιγεν ἡμῖν τὰς γραφάς;” ³³ Καὶ
 ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρε-
 ψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον
 συνηθροισμένους τοὺς ἑνδεκα καὶ
 τοὺς σὺν αὐτοῖς, ³⁴ λέγοντας, “Ὅτι

MATTHEW.

MARK, XVI.

¹³ Κακεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεῖνοι ἐπίστευσαν.

LUKE, XXIV.

JOHN, XX.

ἡγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι.” ³⁵ Καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

³⁶ Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔσθη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, “Εἰρήνη ὑμῖν.” ³⁷ Πτοθθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. ³⁸ καὶ εἶπεν αὐτοῖς, “Τί τεταραγμένοι ἐστέ; καὶ διατρί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; ³⁹ Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.”

⁴⁰ Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. ⁴¹ ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, “Ἐχετέ τι βρώσιμον ἐνθάδε;”

⁴² Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου·

⁴³ καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. ⁴⁴ Εἶπε δὲ αὐτοῖς, “Οὔτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.” ⁴⁵ Τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· ⁴⁶ καὶ εἶπεν αὐτοῖς, “Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἰε-

¹⁹ Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκεῖνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔσθη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, “Εἰρήνη ὑμῖν.” ²⁰ καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

MATTHEW.

MARK.

14" Ὑστερον ἀνακειμένοις αὐτοῖς
τοῖς ἑνδεκα ἐφανερώθη, καὶ ὤνεί-
δισε τὴν ἀπιστίαν αὐτῶν καὶ σκλη-
ροκαρδίαν, ὅτι τοῖς θεασαμένοις
αὐτὸν ἐγγηγερμένον οὐκ ἐπίστευσαν.

LUKE, XXIV.

JOHN, XX.

ρουσαλήμ. ⁴⁸ ὑμεῖς δέ ἐστε μάρτυρες
τούτων. ⁴⁹ καὶ ἰδοὺ ἐγὼ ἀπο-
στέλλω τὴν ἐπαγγελίαν τοῦ πατρός
μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε
ἐν τῇ πόλει Ἱερουσαλήμ, ἕως οὗ
ἐνδύσησθε δύναμιν ἐξ ὕψους."

²¹ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς
πάλιν, "Εἰρήνη ὑμῖν· καθὼς ἀπέ-
σταλκέ με ὁ πατήρ, καὶ ἐγὼ πέμπω
ὑμᾶς." ²² Καὶ τοῦτο εἰπὼν ἐνε-
φύσησε, καὶ λέγει αὐτοῖς, "Λά-
βετε Πνεῦμα Ἅγιον. ²³ ἃν τινων
ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐ-
τοῖς· ἃν τινων κρατῇτε, κεκράτην-
ται."

²⁴ Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα,
ὁ λεγόμενος Διδυμος, οὐκ ἦν μετ'
αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. ²⁵ Ἐλε-
γον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,
"Ἐωράκαμεν τὸν κύριον." Ὁ δὲ
εἶπεν αὐτοῖς, "Ἐὰν μὴ ἴδω ἐν ταῖς
χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων,
καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν
τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά
μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
πιστεύσω." ²⁶ Καὶ μεθ' ἡμέρας ὀκτὼ
πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ,
καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ
Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ
ἕστη εἰς τὸ μέσον καὶ εἶπεν, "Εἰ-
ρήνη ὑμῖν." ²⁷ Εἶτα λέγει τῷ Θω-
μᾷ, "Φέρε τὸν δάκτυλόν σου ὦδε,
καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε
τὴν χεῖρά σου, καὶ βάλε εἰς τὴν
πλευράν μου, καὶ μὴ γίνου ἄπιστος,
ἀλλὰ πιστός." ²⁸ Καὶ ἀπεκρίθη ὁ
Θωμᾶς καὶ εἶπεν αὐτῷ, "Ὁ κύριός
μου καὶ ὁ Θεός μου." ²⁹ Λέγει
αὐτῷ ὁ Ἰησοῦς, "'Οτι ἑώρακάς με,

§ 84.

¹⁶ Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύ-
θησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ
ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

¹⁷ καὶ ἰδόντες αὐτὸν προσεκύνησαν
αὐτῷ· οἱ δὲ ἐδίδασκαν.

LUKE.

JOHN, XX, XXI.

Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.”

³⁰ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·
³¹ ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

§ 84.

XXI. Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δὲ οὕτως. ² ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος, “Ἵπάγω ἀλιεύειν.” λέγουσιν αὐτῷ, “Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.” Ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ· νυκτὶ ἐπίασαν οὐδέν. ⁴ πρῶτας δὲ ἦδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. ⁵ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “Παῖδία, μὴ τι προσφάγιον ἔχετε;” Ἀπεκρίθησαν αὐτῷ, “Οὐ.” ⁶ Ὁ

MATTHEW.

MARK.

LUKE.

JOHN, XXI.

δὲ εἶπεν αὐτοῖς, “Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.” Ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. ⁷ λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, “Ὁ κύριός ἐστι.” Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. ⁸ οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. ⁹ Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. ¹⁰ λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.” ¹¹ Ἀνέβη Σίμων Πέτρος καὶ ἐβλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

¹² Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, “Σὺ τίς εἶ;” εἰδότες ὅτι ὁ κύριός ἐστιν. ¹³ ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. ¹⁴ τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.

¹⁵ Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, “Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων;” λέγει αὐτῷ, “Ναί, κύριε, σὺ οἶδας ὅτι φιλω σε.” λέγει αὐτῷ, “Βόσκε

MATTHEW.

MARK.

LUKE.

JOHN, XXI.

τὰ ἀρνία μου.” ¹⁶ Λέγει αὐτῷ πάλιν δεύτερον, “Σίμων Ἰωνᾶ, ἀγαπᾷς με;” Λέγει αὐτῷ, “Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε.” Λέγει αὐτῷ, “Ποίμαινε τὰ πρόβατά μου.” ¹⁷ Λέγει αὐτῷ τὸ τρίτον, “Σίμων Ἰωνᾶ, φιλεῖς με;” Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, “φιλεῖς με;” καὶ εἶπεν αὐτῷ, “Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.” Λέγει αὐτῷ ὁ Ἰησοῦς, “Βόσκει τὰ πρόβατά μου. ¹⁸ ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, ἐζώνωνες σεαυτὸν καὶ περιεπάτεῖς ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.” ¹⁹ Τοῦτο δὲ εἶπε σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, “Ἀκολούθει μοι.” ²⁰ Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, δς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, “Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;” ²¹ τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, “Κύριε, οὗτος δὲ τί;” ²² Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολούθει μοι.” ²³ Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκείνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ’, “Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;”

²⁴ Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας

§ 85.

¹⁸ Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, “Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, ²⁰ διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.”

¹⁵ Καὶ εἶπεν αὐτοῖς, “Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. ¹⁶ ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. ¹⁷ σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, γλώσσαις λαλήσουσι καιναῖς, ¹⁸ ὄφεις ἄροῦσι, κἄν θανάσιμόν τι πῶσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.”

¹⁹ Ὁ μὲν οὖν Κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ (-)εοῦ·

²⁰ Ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

LUKE, XXII.

JOHN, XXI.

ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ. ²⁵ ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

§ 85.

⁵⁰ Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. ⁵¹ καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. ⁵² καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης. ⁵³ καὶ ᾤσαν διαπαντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.



